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MR. TAYLER ON THE STATE OF RELIGION IN GERMANY, AND AMONG THE UNITARIANS IN ENGLAND.

Heidelberg, September 14, 1856.

My dear Sir,

The earlier part of the present century in Germany, though remarkable for a deep and thorough cultivation of every branch of the *science of theology*, was no less distinguished by a very general languor and relaxation of the *religious life*. The intellect was too often divorced from the heart; theory and practice were shut out from any living reciprocation of influences. The Church had too generally become a dead and formal service in the interest of the State; in some places the spirit of religion was almost extinct; for a cold rationalism, adhering to the outward forms of orthodoxy, substituted under them a dry morality or philosophical maxims for the fervour and inwardness of an evangelical spirit. Worst of all, in this predominant spirit of indifference the scattered members of the Lutheran and Reformed communions in Catholic countries and remote parts, were left uncared for, though often unable, from their small numbers and scanty means, to provide themselves with public worship and with religious education for their children. This state of things awakened the concern and alarm of pious and far-seeing men; and, as a remedy for it, the *Gustav-Adolf-Verein* was founded in the year 1832. Its object was to resuscitate, protect and extend the German Evangelical Church, where it had fallen into apathy and weakness, or was exposed to the insidious influences of Romanism and infidelity. It was, in fact, a Home Mission on a vast scale, extending its operations beyond the limits of Germany itself. With the predilection of the Germans for historical traditions, it took the name of Gustavus Adolphus, the great champion of Protestantism in the Thirty Years' War against the designs of Austria and the Jesuits. Though coldly supported at first, this Association has latterly overcome all prejudice and opposition, and acquired a strength and called forth an amount of zeal which reacts most beneficially on the religious life of the communities which take a part in it. It has at the present time branches in every state of Germany, and is already possessed of a large funded capital (of which only the interest

can be spent), besides the support of annual subscriptions. The central board of the Association is at Leipsic, which is nearly in the centre of Germany, and not far from the field of Lützen, where Gustavus Adolphus lost his life. At Leipsic, too, is the Bank of the Association. In the year 1855, it had distributed 135,000 florins for assisting members of the Evangelical Church to supply their religious wants, in various parts of Germany and even of the world, as far as Algiers.* The great excellence of the Gustav-Adolf-Verein is the liberal and comprehensive principle on which it is based. Some of narrower spirit predicted that it would fail from this cause; but it has confuted their objections, and shewn that it fully understood the object of its mission. In the language of M. Zittel (*Jahresbericht* for 1855, p. 16), "The Gustav-Adolph-Verein is, in virtue of its statutes, an Association of love, which embraces all Protestants in and out of Germany; and its operations extend to Lutheran, Reformed and United congregations, as well as to such as furnish credible evidence some other way of their agreement with the Evangelical Church. It is not the product either of a particular Evangelical Church or of a particular theological school; and it has preserved in its management this gospel principle of union to the present day. No attempt has ever succeeded, nor has the design ever occurred to it, to gain it over to one or the other ecclesiastical party; and as little has it ever shewn a disposition to convert the assistance which it affords, into a propaganda for this or that Evangelical Church, or for any particular form of faith that may subsist within the same." In this way the Gustav-Adolf-Verein is a very seasonable and a very effective counteraction to the narrow confessional tendencies of the day. I must transcribe a few more words from the pen of the same excellent man at the close of the Baden Report for 1853, as they indicate the spirit by which the Association is actuated. "In the prosecution of this work of love, that miserable strife in our Evangelical Church, 'Who has the true faith?' should cease; since here it is our business, above all things, to *act* well. No one here has any right to say, 'I will have nothing to do with it, because you are there; since Jesus Christ, in whose name the

* Among other documents annually published, see the *Jahresbericht des Hauptvereins* (Annual Report of the principal Association) in Baden, presented in July, 1856, by Pastor Zittel, of Heidelberg. M. Zittel is one of the most active members of the Gustav-Adolf-Verein, and a very liberal and enlightened man. As I mentioned in my last letter, he is associated with Sydow, Jonas and others, in the editorship of the *Protestantische Kirchenzeitung*. This journal has the merit of widening its point of view beyond the limits of the merely *learned* public, and of circulating the results of theological investigation among a more general class of readers. In a number of last year which fell into my hands, there is an account, though by no means a complete one, of the present state of English Unitarianism. In another, there is a notice of the recent centenary of the opening of the Octagon chapel at Norwich. Through the same channel, Channing has been introduced to the knowledge of Germany.

work was begun, is in it; and where he is, no one should think himself too good to be there also. For the promotion of this work of love, we will all offer our hands to each other upon the Holy Scripture, whatever else may be the theological hue we wear. O God, Thou All-merciful, preserve for us amidst the agitated waves of our Church, this island of peace, where we all may, and all ought, once more to find each other again. Into the midst of the creed-strife of our Evangelical Church, the Gustav-Adolf-Verein steps down like a messenger of peace from heaven. God grant that its voice may be heard!" As a religious association, the Gustav-Adolf-Verein combines within it all the conditions of successful influence which are demanded by the nature of the case and the temper of the times. It is comprehensive and many-sided, so as to take in the various forms of religious opinion which are the necessary result of a widely-diffused culture and active thought. It has attached to itself one of those great historical traditions which exert such a deep and such an ennobling influence on popular sympathies. It has a clear and definite object. It is strongly held together by the distinct consciousness of a *positive* principle of faith and action.

Can *we* learn nothing from the experience of another country? A residence in foreign lands suggests comparisons with the state of things at home; and in collecting the observations which I have here committed to paper, the thought of our own churches, and of the general religious condition of the denomination of which this periodical has long been one of the principal organs, has been constantly present to my mind. I cannot honestly say, that the reflection which arises from such a survey, is altogether a satisfactory one. There must be spiritual weakness in us somewhere, or we should not be what we are. The *outward* conditions of success are certainly not wanting to us. For learning and social worth, we have a noble religious ancestry from Baxter downwards; no denomination can boast a nobler: the *historical* basis, therefore, is not wanting. We enjoy an hereditary exemption from the trammels of human formularies of faith. It would be scarcely possible to excite a *confessional* tendency among us, unless it absurdly took—what would be entirely destructive of our hereditary character—the narrowest form of Unitarian dogmatism. Many of the principles which we hold in common, as the writings of Channing abundantly prove, contain *positive* religious elements of the deepest devotional power and of the most sanctifying influence on the inward life. We sympathize, therefore, already with the marked tendency of our time towards the recognition of Christianity mainly as a *spirit*, a *work*,—an indwelling principle of trust, holiness and love. Our ministers in the main are faithful and painstaking, never perhaps more so, and certainly with little secular encouragement. Among our laity there is wealth, intel-

ligence, high moral respectability, social influence and position, and no unwillingness, as recent examples have shewn, when a clear case is put before them, to exert themselves and make pecuniary sacrifices. Nor are these social virtues denied us by those who shrink from our religious communion. Above all, we possess our English birthright of religious liberty. Our churches are free to develop themselves if they choose; they are exempt from that deadening incubus of State interference and State control, which stifles so much latent religious life in Germany. And yet, with all these advantages, what is the result? What fruits do we produce, what influence do we exert, at all proportionate to the breadth of our principles, the opportunities of our position, and the wide-spread sympathy with many of our prominent views, which is known to exist in the world? Why is this sympathy not called out into active expression, and made to react more powerfully on the spiritual condition of society? Why is it that, with very few exceptions, the state of learning, and especially of theological learning, has fallen so low amongst us?—that mere *belles-lettres* accomplishment has so generally superseded scholarship? So that we occupy relatively a much lower position in the learned world than our ancestors a century ago, and, as compared with the great body of the Protestant clergy on the continent, especially in Germany, are sadly in the rear of the actual state of ascertained knowledge. Why is there so general a complaint of the languid condition of our institutions? Why are so many things started among us, which come to no effect? Why are our meetings so often aimless and profitless?—These are painful questions to put; but I fear there is reason for putting them; and it is only by putting them boldly, and seeking honestly and earnestly how they are to be met, that we can hope to bring about a change which will render them no longer pertinent. It will be said, I know, that fashion, the *prestige* of the Establishment, the force of public opinion, and the hostility of other denominations, are too much for us. I do not think so. Society on the whole was never more candidly and favourably disposed towards us; and the excuse alleged, if it has any weight, carries its own condemnation along with it. Had we any adequate strength of religious conviction, any sufficient depth of religious life, these artificial obstacles would give way before us, overcome by the might of that "faith which worketh by love." Some say these evils result from our want of union and ecclesiastical organization, and the presence of conflicting tendencies of thought and action among ourselves. And, doubtless, there is truth in this. But we apply the remedy in the wrong place. It is useless to combine, till we feel distinctly what it is on which we ought to combine. It is premature to organize, till there is some organic principle already working *vitally* from the centre in the midst of us. Here, I suspect, lies

the secret of our present spiritual weakness. We want a clearer and more vivid consciousness of our religious identity. Noble and fruitful principles of Christian belief float loosely among us, and work in an irregular and desultory way; but they are not collected and vitalized in some central conviction and aim, from which, as from a heart, the pulsations of a common life might be felt over the whole body. We want, I repeat it, a distincter religious consciousness. Till we have obtained that—till we better understand each other, and feel our common relation to some great central truth—till we have got hold of some *positive* binding principle, which will nevertheless admit of a very wide diversity of theological judgment and intellectual conception—we can never emerge from our present state of weakness and embarrassment, nor find ourselves equal to the work which Providence, as it seems to me, by so many indubitable signs is calling upon us to undertake. I have reflected a good deal on this subject, especially within the last few months. I am certain of the evil, and see it clearly; and though I am not so confident about the remedy which I have to propose, yet I think I can perceive here too pretty distinctly whence it must come. I look on this question as one of extreme moment to our body. Your pages furnish the most suitable medium for discussing it. I hope others of your readers will take it up.* I shall not mind dissent from myself, if I can see that any considerable portion of them are alive to its importance, and are earnestly applying their minds to the solution of the practical problem it involves.

My conviction, then, is, that our spiritual, and therefore our social, weakness as a *body*, results from the want of our common recognition of some definite, positive belief, as a vital centre of our manifold intellectual and sentimental divergencies. This

* [We shall be happy to open a portion of the next volume of the *Christian Reformer* to the discussion of the important question started by Mr. Tayler. We are pleased and proud to be the medium of communicating to the public the opinions of so gifted a man and so excellent a writer, but on some points his views differ from our own. Till a better name than Unitarian Christian is found for our religious body, we shall be content to retain it. Protestant Dissenter is more open than Unitarian to the charge of being negative and narrow. When the condition of the religious world is such as to allow our taking the simple name of Christian, that will be the happiest solution of the difficulty stated by Mr. Tayler. In reference to the dogmatic character of mind imputed to Dr. Priestley, let it be remembered that as a theologian freedom of inquiry was his great characteristic. He encouraged it in others, however widely their conclusions differed from his own. For a man to hold well-defined views of Christian doctrine, and yet be always open to conviction and willing that other men should be equally firm in their conclusions, whether or not they share his tolerance of religious differences, this appears to us the true position of a Christian, whether he chooses to call himself Protestant Dissenter, English Presbyterian or Unitarian. The acceptance of the life of Christ as the type of their own may very well constitute a bond of union among believers of every different denomination; but while differences of opinion exist among them, involving the question of the Object of *worship*, this cannot be made the sole and distinctive principle of a church. These and other points we hope to see hereafter fully discussed in our pages.—Ed. C.R.]

has arisen from the peculiar direction of our past religious history. Our theological forefathers were learned and inquisitive men who commenced life under the pressure of a traditional orthodoxy. What they struggled for was liberty—the power of free mental expansion. They felt no want of something positive and settled as a bond of union. Whatever view they relinquished or modified, a large mass of clear, well-defined doctrine remained untouched behind; and as they were in advance of their people, room for free thought was their great demand; and they never felt they had too much of it, outside the still solemnly reverenced circle of theological belief. In their circumstances, it was their one want; the element of their mental life; the atmosphere in which it breathed. From their general acceptance of Scripture as a complete systematic whole, and their strong belief (in the language of the founder of Independency) "that there was yet much truth to break forth from God's word," they thought they had nothing to do but to get and use the right of free inquiry. Free inquiry became the distinction of their churches and the watchword of their party. This tendency, as it existed among them, was modified for a time by the influence of Dr. Priestley and the dogmatic character of his mind. His followers were for substituting a sharply-defined Unitarianism for the vague doctrinal system in which they found most of the Presbyterian churches. But a still later generation, sympathizing with the greater breadth of Dr. Channing's theology, felt that the adoption of any specific dogma, especially one cast in so narrow a mould, and infected by so questionable a religious philosophy, as the English Unitarianism of the end of the last century, involved sectarianism, and was an infringement of the broad catholic principle on which the churches of their ancestors had been based. The discussions connected with the passing of the Dissenters' Chapels Bill, and the reasoning then used to justify our title to the old Presbyterian endowments, inevitably gave increased force and currency to these views; so that it again became usual to assert, that we recognized no bond of union among our churches but that of free inquiry. They were Christian by the supposition; but free inquiry was the principle which distinguished them. Hence the various negative designations proposed by those who disliked assuming the positive name of Unitarian,—Non-subscribing Churches, Free Churches, Liberal Christians, Rational Christians, Bible Christians. It is true, there has always been a party opposed to this vagueness of denomination, and desirous of holding forth to the world some distinct profession of Unitarian belief; and though I do not share the views of this party, and even think that, with the very best intentions, they have sometimes hindered the propagation and acceptance of what I hold to be the true principle of Christianity, yet, on the other hand, there seems to be much

weight in their objections, when they maintain the impossibility of upholding a church—any deep spiritual sympathy in worship —any vital co-operation in action—on such negations as free inquiry and the unfettered use of reason, or even on such a vague generality as the acceptance of the Scriptures.

Our denomination has not passed unscathed through the convulsions of the last sixty years. Political conflicts have hardened its sensibilities and sometimes vulgarized its spirit. Results of learned investigation, which no honest man can now put aside, have shaken the ancient confidence in that textual theology, which was once appealed to as decisive in controversy; the awakened activity and increased learning of other churches have shewn, that the evidence on some disputed points does not lie so absolutely all on one side as we had been in the habit of supposing; the spirit of philosophical scepticism has passed over us, not without effect on the definite clearness and simplicity of the faith of our fathers; and, above all, worldliness and luxury, consequent on the growth of riches and the greater fusion of classes, have diffused amongst us a large amount of spiritual languor and apathy. Free inquiry is far too weak and negative a principle to oppose to such a state of things as this. In fact, free inquiry is not a principle at all, properly so called. It is a condition of mental action, not a principle. It supposes some positive matter already extant, to which it can be applied. It is a condition of development; but then there must first be something to develop. Now we have overlooked this, or nearly so. We have treated a condition as if it were a principle. It will be answered, Scripture or Christianity is of course implied. But what Scripture? its letter or its spirit? the whole of it, or only certain books? and by what test do you discriminate the divine from the simply human? Again: What Christianity? What do you understand by Christianity? In what do you make it consist? It is clear to me, that something more positive is yet required to bind us intelligently and vitally together. Would I then introduce a creed? Certainly not, as a creed is usually understood. But there must be some principle, some fact, recognized in common, as the object of joint sympathy and the motive of joint action, or no body of men could possibly co-exist as a religious association. Where, then, are we to find this principle, this fact? My objection to the term Unitarian is, that it is at once too narrow and too negative. Though indicating a truth, and a very great truth, it still does not express the *essential* element of the *Christian* faith, for we hold it in common with Jews, Mahometans and Theists of every description; and, moreover, it assumes to itself exclusive possession of a truth which all Christians equally claim, simply by repudiating the form in which they are accustomed to realize it. Unfortunately, as it seems to me, it has become the designation of a Christian body, from simple anta-

gonism to the so-called Athanasian symbol, and has thus stamped on their creed a character of reactionary negation. On the other hand, the principles of union adopted by the "Universal Christian Alliance," which has so much to recommend it to the sympathy of every Christian heart—"Love to God, Love to Jesus Christ, and Love to Mankind"—strike me as too vague and thin, too purely sentimental; they are not expressed in a form sufficiently concrete to act powerfully on the mass of human minds; they want the help and recommendation of historical vividness and realization.

What we are in search of is some central conviction which expresses the *essence* of Christianity, and yet is capable of being approached, apprehended and realized under various forms of intellectual conception, corresponding to the wants and capacities of various religious temperaments; something that shall combine the permanence and solidity of deep religious trust, with the freest exercise of thought and a continual expansion of the sphere of knowledge; something that will admit of growth within ourselves, without preventing strong spiritual sympathy with perhaps a different form of growth in other religious organizations. I represent to myself the question in the following way. By religion, I understand in general the consciousness of our personal relation to a living God—an infinite consciousness responding to our finite consciousness—involving in our minds a sense of dependence and responsibility. This consciousness is not absolutely identical with the moral sense or the perception of a moral order in the universe; but, under some form or other, it is scarcely separable from them; and to the extent in which it is experienced and realized, it *must* influence our springs of action and colour our whole view of existence. With the thought of this Infinite Being, then, is associated the idea of a sovereign law, the expression of His will and the manifestation of His moral perfections, on the maintenance of which the order and harmony of the existing state of things are seen to depend, and which man, in the same degree that the religious sense is awakened in him, feels himself called on to fulfil, and yet with all his aspirations and endeavours continually fails to satisfy. There hence arises in all earnest minds a deep inward conflict—a painful warfare between the knowledge of what they are, and the consciousness of what they ought to be. Epicurean philosophy tries blandly to hush and lull the spiritual conflict in the present contentments of existence, and Stoicism proudly to vanquish it by mere intellectual strength; but in the mass of men the religious instinct has ever proved too mighty for these expedients; and they have endeavoured to throw off the oppressive sense of unfulfilled responsibilities by atonements, sacrifices, self-mortifications, which, however blended with deplorable superstitions and perverted by self-interested priestcraft, still bear

witness to the solemn and significant fact, that men cannot divest themselves of the consciousness of a painful disharmony between their actual condition and the infinite perfection with which they feel that they possess some dim and mysterious affinity. The question, then, arises, Is an union between the Divine and the Human a possibility? Has man in any one instance ever been at perfect peace with God? What is the process by which that peace can be won, or which may at least put us in the way for finally attaining it? For the Christian, that question has been answered by history. The fact of Christ's life, with the death that crowned it, realizes that highest ideal of our spiritual being. The brief memorials of his earthly appearance admit of no adequate interpretation that does not reveal an infinite depth of love and holiness beneath them. What he was, and what he lived, and what he wrought by and through his death on the actual condition of the world, are to the Christian the greatest facts of human history which concur in leaving the same deep and solemn impression on the mind. Viewed by the eye of faith through the light of history, Christ stands out to us as that highest form of humanity in which God and man are at one; and the way in which he became so, in which God shone through his humanity into the world, and revealed the deep sympathy of a kindred nature with our own, is equally plain to every reader of the history:—it was unreserved self-sacrifice to the Divine in the spirit of an infinite love for the Human. Thus Christ is the historical realization of true religiousness—the concrete expression of that moral and spiritual ideal which haunts our highest thoughts, and to which our noblest aspirations and endeavours are incessantly turned. Christ does not so much teach, as act. His religion lies not so much in his doctrine, as in his life and death. He shews us the possibility of the completest human harmony with God; and realizes it as the most beautiful and glorious fact of human history. For the proof of what I assert, I can of course only appeal to the consciousness of those who are already Christian in feeling and substantial conviction. We come here on one of those ultimate facts of our individual experience, about which it is vain to dispute, and where mere reasoning can be of no avail. If a man can meditate the records of the New Testament—especially the Gospel of John—in a thoughtful, tender, reverential spirit; mark the transforming influence of the life there recorded on its contemporaries; reflect how the course of history and the character of civilization have experienced under its silent power a complete metamorphosis; then compare with these facts, and the principles involved in them, the present needs of the human race, and the deep wants, longings and aspirations of his own soul;—if he can do this, and not feel that Christ was something more than an ordinary man, standing in some more intimate relation to God on one side, and to

mankind on the other, than any being that ever yet dwelt on earth,—we stand on such entirely different grounds of thought, that on this subject there can be no spiritual communion between us, till God shall please by some influence of His mysterious providence to fill up the mental chasm by which we are now separated. I know excellent men—men, on the ground of simple Theism, of a truly devout spirit—who do not share my feeling and conviction on this subject. I do not the less esteem and love them as men; I do not the less wish them to enjoy every civil and social privilege, all the freedom of speech and action, which I ask for myself; I have never doubted, and I hope I never shall doubt, that they are the equally beloved children of our common Father, walking by another light than mine, and that in a higher world they will be rewarded for fidelity to their convictions under much worldly discouragement in this: but we stand, perhaps—as our minds have been constituted and trained —we cannot help standing, on a different religious basis; and a self-consistent life requires, that when we have chosen our fundamental principle, we should be true to it. The question here is, not what should be the rule of brotherly action towards all men, believers and unbelievers, Christians and simple Theists; but what should be the bond of sympathy and joint action in a community professedly Christian? This I can find in nothing broader, and at the same time more positive, than the acceptance of the life of Christ as the type of our own—the realization of human religiousness, transforming our lives into a likeness with itself, not through the intellectual apprehension of any doctrines taught by him, or through a scrupulous imitation of the outward form of his earthly life, but through deep, spiritual sympathy with its indwelling power of faith and love, filling our souls with holy peace and steadfast trust, and making us capable of daily self-sacrifice in the work of obedience. Self and sin can only be overcome by the spirit of faith and love. Whoever renews his own soul in the spirit of Christ, takes up his cross and follows him and forgets himself in the service of God and man,—heals, to the extent that he is faithful to his Christian vocation, the inward strife of his being, and is in the way to final, endless, perfect peace. He has given up himself to God in the spirit of his Master, and so procured the true atonement to his weak, erring, guilty soul. For it is not what we can here accomplish, but the motive which actuates us, and the spirit in which we live, that heals and sanctifies, and establishes a vital harmony with God. This is Christianity, as I understand it; this is its central principle, its proper work;—the union of the soul with God in the self-sacrificing spirit of Christ. The cross is its expressive symbol. Whoever so accepts and interprets the great fact of the life of Christ,—whoever takes it as a medium of access for his own soul to God, strives to live and think and feel in its spirit,

and, so brought under its power, is prepared to deny and crucify himself for truth and duty and God,—is a Christian, no matter what his belief or no-belief on other points; and he is the better, the truer Christian, the profounder this communion of heart and life with Christ. Look at the subject which way I will (and I have considered it again and again), I can form no other idea of what is essential in Christianity than this. I cannot give it either a narrower or a wider definition.

In this simple acceptance, then, of Jesus Christ as the type of human religiousness, as a revelation of the spiritual worth and destiny of man, and the endeavour, through believing sympathy with it, to transform and glorify our own life by its power of self-sacrificing love,—I find the true point of union for a Christian church, the central principle and aim which makes it properly Christian. It is the specific function of such an association to preach and practise, in the sense now explained, the doctrine of the cross. Nor let such an interpretation be supposed to involve the slightest tinge of visionary and impracticable fanaticism —anything that is at variance with the steady progress of the world, as actually constituted, in art and industry, in science and literature, in wealth and true refinement. On the contrary, it supplies the principle without which the highest excellence in any department of human thought and action is unattainable— the power of self-sacrifice and self-control, of unreserved self-abandonment to some end which is accepted as from God, and carries with it the high imperative of religious duty. Look, for instance, at the life of Goethe, in one sense the most worldly of men, the object of whose life was to fathom with his own line all the depths and shallows of this many-sided and mysterious world. You cannot read a page of his history without perceiving that to the end which he had proposed to himself, he constantly sacrificed every immediate feeling of personal ease and gratification— that for the realization of his own ideal (which I admit was not the Christian ideal), he constantly took up and bore his cross. I purposely select his example, because, from its very remoteness from our present point of view, it shews what a depth of meaning, and what a latitude of application, there is in the Christian doctrine of self-sacrifice.

Our churches seem peculiarly well fitted to adopt and cherish the simple bond of union here indicated—religious sympathy with the life of Christ as the highest union yet revealed to us of the Human and the Divine. By its freedom from all doctrinal limitation, and its full admission of the right of free inquiry in application to the central fact of common recognition, it is in perfect harmony with the historical character and governing tendency which they have preserved almost from the time of Baxter to the present day. It substitutes, moreover, a *positive* for a merely negative bond of union. A centre like

this admits of the friendly association of very wide diversities of doctrinal belief in the same religious communion. Accepting with equal reverence the life of Christ as a mediation between God and man, different parties, according to their different spiritual wants, as the practical or the mystical element of religion is most predominant in their minds, may dwell more on the human or on the divine side of that life, trace out its ethical relations with mankind, or speculate on the high possibilities of its transcendental connection with Deity, without thereby dissolving their Christian fellowship. The friendly co-existence of these opposite tendencies within the same religious society would even be beneficial to both by mutual self-restraint and the retention of each within due limits. Leaving untouched the great fact of Christ's divine life, this bond of union would allow the greatest freedom of judgment on the details of his history, and on the criticism and interpretation of the books which record it, without exposing sensitive minds to the continual dread of disturbing fundamentals. Involving in the very fact on which it rests, a recognition of the great doctrines of a living God, a personal responsibility and an individual immortality, it would preserve the essential beliefs of all religion, and yet concede to the demands of the scientific intellect its own explanation of the difficult and mysterious questions of miracle and prophecy, without relinquishing that grandest evidence of the supernatural, which is expressed in the words of the apostle, "God was in Christ, reconciling the world unto Himself."

I have expressed my dislike of the name Unitarian, because it is an inadequate and one-sided expression of the great object of Christian union. Nevertheless, I have always felt it a point of honour not to shrink from a name which labours under unjust reproach; and so long as that social injustice endures, I am willing to bear the trifling martyrdom it brings. If we can only develop a more earnest Christian life under it, the name will signify little; it will be superseded by a better, or acquire itself a new signification. English Presbyterian, which is now the favourite designation in some quarters, harmonizes more with my conception of the true character of our churches; though I see considerable objections to this also. The name I should most prefer for its breadth and its traditional significance, if we could only restore it in its ancient sense, would be Protestant Dissenter, designating, as a great historical party and a very important element in English society, all the descendants and representatives of the ancient Puritans, distinguished amicably by various shades of theological opinion, but all clinging firmly to the great Protestant franchise of the right of private judgment, and strongly bound to each other by hereditary attachment to the civil and religious liberties of their country. I have no hostility to our Establishment, however I may dissent from many of its doctrines

and usages. Constituted as our country is, I believe an important mission yet lies before it, if it will only in time reform itself; and I should be very sorry to see it violently overthrown, especially by the men who are now most bitterly opposed to it. But its own life, and any adequate incentive to its internal self-development, depend on its having outside itself, to neutralize its overbearing ascendancy and abate the sacerdotal pretensions of a large portion of its ministers, a powerful, compact, well-organized body of learned, enlightened, active, highly-cultivated Nonconformity, occupying that social position and exercising that social influence, apart from which no healthy and effective opposition is attainable. These ends are frustrated, not promoted, by sectarian narrowness and mutual suspicion; they are only to be accomplished by a cordial and trustful co-operation among Dissenters on some broad and noble ground,—by their maintaining in high efficiency some common centre of national learning for the education of their youth,—and by having their recognized points of union for joint action on great emergencies, whenever public liberty is endangered or ecclesiastical encroachments need to be kept in check. Mischievous distrust and disagreement on doctrinal points have weakened the political strength and lowered the social position of the old English Dissenters. The progress of England in theological enlightenment, in true religious freedom, and in a genuine catholicity of spirit,—is only to be carried on, as I understand its actual condition, by the generous and, if I may so express myself, the chivalrous antagonism of great historical parties, each contending for the truth from its own point of view, and, by the mutual stimulus they furnish to the development of their respective principles, each helping to diffuse over the country a common light. Thoughtful and observant men, well acquainted with England, with whom I have conversed here, see this necessity clearly, and have expressed to me their astonishment, that the Dissenters, in the presence of a hierarchy like ours, do not feel the importance of closer social union and a more thorough scientific cultivation for their ministry. What may be possible half a century hence in the relations of our different religious parties towards each other, it is impossible to predict; but the course which I have now indicated, seems to me plainly our true policy at present.

In the mean time, the *first* step is to revive and develop a deeper and more earnest religious life out of some *positive* principle in the heart of our own denomination. All plans for our revival—more doctrinal preaching, better organization, more frequent meetings for mutual discussion, whatever they may have to recommend them in themselves—if they do not presuppose this, will all be beside the purpose and end in disheartening failure. Doubtless we *do* want organization for the true ends of a church; we can hardly be called a church at present: but

it is idle to talk of organization till there is something active and vigorous to organize. This work must be commenced (I see as yet no other course) by the labours of faithful, earnest, devoted, spiritual-minded ministers in their own spheres, and by the incipient efforts of local organization. These are the necessary preparations for more extensive change. Life in the whole, can only grow out of life in the several parts. Juxtaposition of dead members, however artificially contrived, will not produce a living organism. When a more comprehensive association becomes at length practical, there will be much indeed to claim our attention, which at present it would be premature to attempt; —a re-organization of our numerous endowments now lying scattered and almost dead all over the country; a better constitution of our individual churches; a system of inspection, with annual reports, on the state of all our schools and missions; the creation of a fund, of which so noble a commencement has recently been made in Lancashire, for the relief and assistance of poor and weak congregations; suggestions for the improvement of our worship and psalmody; the preparation of suitable elementary works for the catechetical instruction of the young; and lastly, an annual representation of the whole body in public meeting, for the promotion of these and kindred objects at home and abroad, for the reception of reports, and the discussion of questions arising out of them. But, as I have said before, and again repeat, the condition of any successful result in these endeavours is, first and before all things, the clear recognition of a common *positive* religious principle—the development of a *distinct religious consciousness.* This alone can give vitality, harmony and effect to any common deliberations. Put a strong religious conviction into men's minds, make them feel it a *reality* on which their life and being stand, and nothing will be impossible to their united zeal. The men will be found, the means will be raised, and the work will be done. Not only will popular efforts multiply themselves as they ought, with new activity and increasing resources, among the masses of society, but—what, though less obvious to the superficial observer, is of still more importance to the permanent weight and influence of a religious body—a truly learned and philosophical theology, probing the depths, ascertaining the foundations, and scientifically developing the principles of the vaguer popular belief, will spring up and find its reward within itself, under this religious inspiration. While French Calvinism, at the opening of the seventeenth century, was thoroughly in earnest, actuated by a great religious idea, the learning of France was the profoundest in Europe; when it broke down and lost its primitive force, under the influence of court favour and Jesuitical intrigue, it rapidly dwindled away into feeble *belles-lettres* dilettantism.*

* Wyttenbach, in the beautiful preface to his edition of Plutarch's "Moralia," has noticed this change in the character of French scholarship between the be-

I have occupied, dear Sir, an unreasonable space in your pages; but I wished to bring out fully, and at the risk of some repetition and tediousness, the idea which has so strongly taken possession of my mind—what ought to be the *Christian* basis of our ecclesiastical union. Without clearly discerning this, we cannot be spiritually strong, and exert that influence on society which our principles might otherwise lead us to expect. I am sure there are those among your readers who will perceive the importance of the question here discussed, though they may not admit, or only with considerable modifications, my mode of solving it; and I shall feel disappointed, not in consequence of anything which I have myself written, but on account of the interests which are at stake, and which can no longer be safely overlooked, if some of them do not take up this subject, as a preliminary to all future reform and renovation, and, should they not accept my view of it, offer a more satisfactory one of their own.

J. J. Tayler.

THE DEAD SOLDIER.

(A FRAGMENT SUGGESTED BY WRIGHT'S PICTURE OF THE DEAD SOLDIER.)

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go."—Ruth.

Whilst passing through the village of D—— during my travels in 17—, I unexpectedly found myself in the midst of the warlike movements which distinguished this period. When I arrived at the inn which stands at the entrance of the village, all my apprehensions were confirmed: it was evident that danger was expected. I was advised by the landlord, who was a plain, honest-looking man, to remain quiet in the house, and I readily admitted the propriety of his admonition. There were several soldiers standing about the door, but they did not seem willing to converse, or were probably not allowed to do so. As I looked out of the window in the evening, I saw that more men had arrived; and there was one young woman with them who had a child in her arms, folded in a coloured shawl; but her back was towards me, so that I could not see her face. She seemed to be in delicate health, and there was something in her situation that interested me, as she stood by the side of a strong-looking soldier, who was leaning on his musket. I supposed she was his wife, and at length had so engaged myself with the idea, that I could not avoid asking the landlord if I were correct. "I know nothing of her," said he, "except that she has followed the troops; but I think," he added afterwards, as if trying to recollect himself, "that the soldier called her 'Margaret.'"

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ginning and the end of the seventeenth century, without being apparently aware of, certainly without noticing, its latent cause.

During all the night I heard sounds of footsteps passing backwards and forwards, and hurried talking, with occasional military orders; and once I woke up with the heavy tramp of feet, which continued so long that I was certain that a large body of men were passing by the house. I had just fallen again into a troubled sleep, when the sound of guns brought me back to recollection. I felt now certain that something serious was at hand, and I hastily got up and went down into the kitchen. The young woman whom I had seen on the previous evening was standing by the fire, and she seemed preparing some food for her infant in a little pan which she had on the fire. There was something pleasing in her countenance, and she made me a sort of curtsey as I entered, which gave me the idea of respect. The firing was now incessant, and I was just about to make inquiries as to the safety of our situation, when a soldier hurriedly entered, and, telling the young woman that she was wanted, caught her by the arm and pulled her out of the room. I saw her countenance turn pale as she gathered her shawl hastily round her infant. The landlord entered immediately afterwards to tell me that "a little *affair*" was going on close by, if I would venture to look at it; and, he added, "I am afraid some misfortune has happened to that poor woman's husband." As I passed along in my way from the house, I saw a sort of tent, made by a piece of canvas stretched from the boughs of a tree. The woman was sitting under it, in an agony of grief; a man lay on his face at her feet, and, as I apprehended, I perceived from the manner in which he lay that he was dead. She had taken his hand in hers, and was holding it to her infant, but her face was turned from me; her cap lay at a little distance before her. * * *

The little picture came before me again as I sat in the diligence some days afterwards, on the route to ——. "This poor woman," said I to myself, "has doubtless followed her husband with all that affection and devotion of which woman alone is capable. She has endured hardships and privations, and has now lost all." I tried to bring to my mind the days when she had first seen the soldier in her native village—when her heart had beat at the sound of the drum and the sight of the red coats of the army. I tried to think how they had vowed constancy in the lanes and under the hawthorn hedges, and dreamed of the happiness to come. I went on with the picture, and thought how the realities of life had come upon them, and how that true heart had beat warmer and grown kinder under hardship and affliction. Then the scene came up again before me, and I saw the woman sitting under the tree, with her child in her arms, and the soldier dead at her feet. * * *

She is still sitting before me, with the cold, stiffening hand in hers—an eternal witness against the cruelty of War.

Higher Broughton, Manchester. J. B. H——N.

THE "RIVULET" CONTROVERSY.*

The first of the somewhat numerous list of works which we have placed below, is a volume of Lectures on the theory and practice of Independency, delivered in Manchester in the year 1854, at the request of several influential Independents of that city, by the Rev. S. T. Porter, of Glasgow. For two years their author rested content with what effect might have been produced by their delivery; he now offers them to the world as a quiet, scientific, uncontroversial contribution to the right understanding of the furious controversy which agitates the Congregational churches. We heartily wish that we were now able to lend a deliberate attention to the many important questions raised by Mr. Porter in his temperate and thoughtful volume. We are indebted to him for much valuable information, and in regard to certain views of church government on which we differ from him, should have been glad to measure swords with such an opponent. But our present business is with the dispute which has formed the immediate occasion of bringing these Lectures before the public, and we desire to use his pages chiefly as illustrative of the principles involved and the practice indicated thereby.

A church with a creed is an intelligible thing, and so is a church without a creed. And the relation of the believer to the organization of which he forms a part is in either case perfectly plain. In the former, there is a recognized, definite standard of Christian belief, with which his written, or spoken, or implied opinions may be compared. For instance, in the late case of Ditcher *v.* Denison, it was logically and rightly laid down by Archbishop Sumner—though terribly to the dismay of certain illogical Churchmen—that the rule of doctrine adopted by the Church of England is by no means the Scriptures, but her own creeds, articles and formularies. And so Archdeacon Denison's appeal to the Bible was altogether disallowed and quashed; his Church was built upon a creed, by which every one of its mem-

* Lectures on the Ecclesiastical System of the Independents, &c. By S. T. Porter. Glasgow. 1856.

The Rivulet: a Contribution to Sacred Song. By T. T. Lynch. London. 1856.

The Controversy, &c., between the Eclectic Review, Fifteen Independent Ministers, and Mr. James Grant, Editor of the Morning Advertiser. Ninth Edition.

Nonconformist Theology, &c. By John Campbell, D.D. (Articles reprinted from the British Banner, April and May, 1856.)

Mr. Binney's Letter to the Members of the Congregational Union.

Negative Theology: an Analysis of Mr. Binney's Letter, &c. By John Campbell, D.D. (Reprinted from the British Banner.) Sixth Edition.

"What's it all About?" or, Both Sides of the Rivulet Controversy. By Rev. Brewin Grant, B.A. Second Edition.

The Controversy—what Results? By John Little, B.A.

Songs Controversial. By Silent Long.

The Ethics of Quotation; with a Preliminary Letter. By Silent Long.

A Review of the Rivulet Controversy. By T. T. Lynch. (Published in the Monthly Christian Spectator, November, 1856.)

bers must necessarily stand or fall. Again, in the case of a creedless church—for example, our own—there is no standard of orthodoxy,* and no possibility of heterodoxy; every man seeks truth where it pleases him, speaks boldly the thing that appears to him plainly, and lies under no apprehension of ministerial frowns, or social backbitings, or expulsion from church fellowship, or, as in the case of the Establishment, of open denunciation and public prosecution.

There is, however, as it now appears, a "tertium quid" between these two intelligible and logical positions,—a middle way, which we fear our Independent friends have not lately found quite the safest. You may dispense with a creed, you may even boast of your freedom from articles, and have all the while an understanding as to the existence of certain theological views. You may declare your church to be absolutely open to all believers, yet take care that believers of only one complexion of belief obtain admittance to it. You may refer to the Scriptures as the one sufficient rule of faith, yet practically acknowledge only one possible interpretation of them. And if a heretic puts up his unauthorized voice in the midst of the fold, what then? A heretic is a troublesome phenomenon under any form of church government, but in a free church there is no choice but to let him alone; and in a creed-governed church there *are* recognized means for his detection and expulsion, though sometimes they be cumbrous and costly. But what are you to do with him in a church which is always parading its freedom and is not free,—which has no machinery for the punishment of heterodoxy, yet knows well enough what it is, and will not endure it for a moment? What but write him down, hiss him down, quote him down; overwhelm him with mountains of vituperation; smother him with Pharisaic pity; give foul names to him and his theology; sneer at the depth and spirituality of his religion; drive away his congregation, if he be a minister—hunt him from public worship, if he be a layman; nay, if the case be very bad, assure the religious public that he is no better than an Unitarian. And as in rude and half-consolidated states the procedures of Lynch-law (we mean no pun) are by far more irregular and violent than those of any legally constituted tribunal, however primitive, so there is to be noticed a peculiar acrimony, a rare copiousness of inuendo, a singular fertility in abuse, in the disputes of such Dissenting churches as allow the cry of heresy to arise in their midst. Men who, on the one hand, have a theological tribunal and a fixed code to which to appeal, or, on the other, are not afraid of new truth wheresoever it presents itself, can afford to dispense with the unlawful arts of controversy.

* [We are disposed to qualify this statement of our able contributor by the addition of the words, *except the Bible, leaving every church and every individual to interpret it for themselves.*—Ed. C. R.]

The justification of what we have advanced will be found, first, in certain extracts which we shall make from Mr. Porter's Lectures, and, secondly, in the brief account which we are about to give of the too famous "Rivulet Controversy." The position assumed by the churches of the Independent or Congregational denomination is summed up in the following short statement:

"It will be sufficient, however, for my present purpose, if I remind you of Independents' popularly understood professions, not to say boasts: that they hold Christian fellowship with all believers; that they are subject to no creed of human framing; that they plead for nothing but what is authorized in the New Testament; that they maintain the right of private judgment; that neither the pastor nor the church has any warrant to impose what the Lord Jesus has not enjoined; that no church is subject to any external control; and that conscience must be obeyed at any hazard."—P. 68.

But surely this is a description of a perfectly free and unsectarian church. And how is it that, if these things be so, a Congregational is synonymous with a Calvinistic church, and that the only churches in England which come up to this standard of freedom, and are, moreover, Independent in their ecclesiastical polity, form a separate organization, and call themselves Presbyterian or Unitarian? There are many methods besides the imposition and subscription of a creed, by which a substantial uniformity of doctrine may be brought about. Chapel property is held under trusts, in which the theological opinions of the congregation are minutely specified and limited. Colleges are founded, and candidates for the ministry are educated, under similar conditions. A written confession of faith is demanded from every person who desires admittance into a church, and, *à fortiori*, from every minister who aspires to take charge of one. But let Mr. Porter himself, in a passage which occurs in his statement of the relations between an Independent minister and his people, enumerate the helps to orthodoxy furnished in these free churches:

"It is a momentous undertaking to become a Christian pastor; and if we pastors were not subjects of the same Fatherly government, established by the grace of God in Christ, under which we teach our people to believe themselves, the defective exhibition by us of many a good principle, and the admixture of it, defective as it is, with a grievous amount of evil, would expose us to tremendous judgments. But should you censure us for a servile, timid, partial examination of the Scriptures, who will not receive us in our youth into fellowship with yourselves, unless we be willing to acquiesce in your technically worded creed; who esteem us in proportion to our dogmatic assertion of its articles; who, in our early public prayers and addresses to young children and the poor, look suspiciously on whatever indicates a tendency to unsoundness in relation to your scholastic formularies; who institute colleges for the preparation of pastors, distinguished by the same strict technical theology that pervades your churches; who appoint professors whom

you trust, and whom you charge to encourage no tendency, but to repress every tendency among their pupils, to such views as cannot be compressed into your theologic system, and to all phraseology unsuitable thereto; who even before your committal of young men to the guidance of these tutors, examine them yourselves, and this often with the severest particularity, as to the cardinal items that you desire them to advocate; who perhaps during their academical term subject them to many another trial to the same effect; and who, when at last you ask them to do their best in assisting you to understand the Scriptures, take for granted, and make or suffer them to feel that you take for granted, that their explanation of the Scriptures shall be always according to your scholasticism, and that to justify this scholasticism, rather than to expound the Bible, is the great end of preaching?"—Pp. 222—224.

We take leave of Mr. Porter's most interesting and instructive Lectures with one more extract, in which he points out the inconsistency between the real and the professed position of his denomination, with a weight of authority which could attend no words of ours:

"They (i. e. Independents) form churches, scriptural churches: such churches, too, as think themselves pre-eminently entitled to expect the gracious presence and assistance of the Holy Ghost: such, moreover, as are divinely authorized to urge it upon all believers to unite themselves with them. And for such churches to say, or to act as if they said, that any human formula, however brief, however comprehensive, is equivalent to God's utterances; still more, for them to divide and subdivide their version of the divine testimony into many articles, and while maintaining, on the one hand, that all Christians ought to join a church, yet to assert, on the other, that the church ought to believe and uphold the whole of these articles: then, further, for them to take measures that this conduct of theirs shall be an established precedent for the guidance of future generations: and, after all this, for them to deny that human authority ought to have any force in ecclesiastical concerns, and to maintain that every man ought to exercise his own free thought in all religious matters; this—viewed altogether—constitutes to my mind one of the most egregious and humiliating manifestations of human inconsistency with which I am acquainted. They first say that God forbids them to substitute either human authority or human words for his: they then declare, acting, they say, in the name of the Lord Jesus, and through the grace of the Holy Ghost, that certain human words are fit expressions of spiritual things, and that if any man will not concur in this, he must be debarred from church communion: they proceed, however, to urge it as a solemn duty upon all believers to enter into their communion: and they, lastly, crown this marvellous structure with the most urgent entreaty, not to say declamatory direction, to every man to search the Scriptures for himself, with lowly confession of much ignorance and liability to error, and with systematic prayer that the Holy Ghost will illuminate him, and will guide him into all truth." Pp. 95, 96.

At the end of last year, a little volume of sacred poetry, entitled "The Rivulet," was published by the Rev. Thomas T.

Lynch, an Independent minister of London, who was already to some extent known in literary circles as the author of "Memorials of Theophilus Trinal." It is a very little book, containing just one hundred original hymns, and, truth to tell, distinguished rather by the earnestness of its spirituality than by the artistic excellences of sacred verse. The author elsewhere tells us that not only it, but a prose theological work, were composed in the space of twelve months, and this in addition to ordinary ministerial labours. Under such circumstances, it would be wonderful if very many of the hundred poems had a permanent value. True poetry of every kind is of rarer birth than this; and into two or three good hymns the experience of a life-time is frequently condensed. Were we engaged in a discussion on the principles of hymnology, we might possibly be able to point out the causes of this: at present it is enough to remark, that many of our best hymns are their authors' sole production in that kind of poetry; and that even the writers who seemed particularly fitted to perform this labour for the church, and who have devoted to its performance many years of their lives,—Watts, Wesley, Cowper, Doddridge, Barbauld, Montgomery,—have left behind them, of masterpieces, a small number in comparison with the collected bulk of their writings.

It was, then, hardly to be expected that Mr. Lynch's book, as a whole, should be fit for public use. But it was, in our opinion, an error to call his poems, "Hymns for the Heart and Voice" at all. It is true that he offers them for use in social worship only, as it were, doubtfully and hesitatingly. His own congregation, he tells us, sing one hymn from the Rivulet in each service. It is true that his unscrupulous critics have chosen to assume, groundlessly, that he regards his book as a complete manual of Christian Psalmody. Still, taking all these things into account, and looking at the book as if no controversy as to its merits had ever arisen, it is impossible not to admit that Mr. Lynch's ideas of a hymn must be very different from our own. There is far too little directness of aspiration in these short poems; the addresses to the Deity are too few; the comparisons, analogies and metaphors, too numerous for hymns which are intended to express the feelings of social worship. No doubt there occur in every collection of hymns some which do not contain a prayer to God in direct and specific terms; but it is nevertheless felt that such are tolerated only if in company with others which definitely express the desires of prayer and praise; and that the simpler, more straightforward, more easy of apprehension, all hymns are, the better. Now the Rivulet, in general, consists of sacred poems, as distinguished from hymns. Some hymns, indeed, there are which may finally find a place in our approved collections. The following, for instance, might possibly be used with advantage in congregational worship:

XVII.

Christ in his word draws near:
Hush, moaning voice of fear,
He bids thee cease:
With songs sincere and sweet
Let us arise, and meet
Him who comes forth to greet
Our souls with peace.

Rising above thy care,
Meet him as in the air,
O weary heart!
Put on joy's sacred dress:
Lo! as he comes to bless
Quite from thy weariness
Set free thou art.

For works of love and praise
He brings thee summer days,
Warm days and bright:
Winter is past and gone
Now he, salvation's sun,
Shineth on every one
With mercy's light.

From the bright sky above,
Clad in his robes of love,
'Tis he, our Lord:
Dim earth itself grows clear
As his light draweth near:
Oh, let us hush and hear
His holy word.

LVI.

Gracious Spirit, dwell with me—
I myself would gracious be;
And with words that help and heal,
Would thy life in mine reveal;
And with actions bold and meek,
Would for Christ my Saviour speak.

Truthful Spirit, dwell with me—
I myself would truthful be;
And with wisdom kind and clear,
Let thy life in mine appear;
And with actions brotherly,
Speak my Lord's sincerity.

Tender Spirit, dwell with me—
I myself would tender be;
Shut my heart up like a flower
At temptation's darksome hour;
Open it when shines the sun,
And his love by fragrance own.

Silent Spirit, dwell with me—
I myself would quiet be;
Quiet as the growing blade
Which through earth its way has made;
Silently, like morning light,
Putting mists and chills to flight.

Mighty Spirit, dwell with me—
I myself would mighty be;
Mighty, so as to prevail
Where unaided man must fail:
Ever by a mighty hope,
Pressing on and bearing up.

Holy Spirit, dwell with me—
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be,
Give to Him who gave me Thee.

But what is to be said of the following, which we quote as having excited the utmost rancour of criticism? Is it not a mistake to believe that either of these is fitted for the moment of worship?

XLIV.

The dewy flowers, more beautiful
For tears upon their open face,
Gaze on us as from hearts brimful
Of tender pity for our case.

Pitying they look, and yet as sure
That not without good hope we are:
Will we not patiently endure?
Help cannot now be distant far.

Help is not far, ye tender flowers,
Whose beauty must so soon be past,
For God hath gifted you with powers
To help us while your blossoms last.

Help while they last? O yes, and when
Their colour fades, their leaflets dry,
Remembering ye must bloom again,
Help have we in that memory.

LXXI.

Our heart is like a little pool,
Left by the ebbing sea,
Of crystal waters still and cool,
When we rest musingly.

And see, what verdure exquisite
Within it hidden grows;
We never should have had the sight
But for this brief repose.

And such a sight shall not be vain:
These beauties they require
That we, tho' waves return again,
Return when waves retire.

I'll oft return as to a book
Written with heavenly art,
Intent beneath the surface look,
And read in thee, my heart.

And so it is true enough, as one of the critics remarks, that "flowers, trees, sunshine, rivulets and rural scenes generally, figure prominently in Mr. Lynch's pages:" true also, as the same critic says in another place, that these poems might properly be called, "Endeavours to look through Nature up to Nature's God." Hymns, in the strictest sense of the word, they are not. Nor, even considered as sacred poems, do they contain any definite statements of Evangelical or other theological doctrine. But whatever be the mistake in their title, whatever practical error may lie in their application to the uses of social worship, we desire emphatically to record our conviction that they are rich in spiritual experience, that they are eminently suggestive and instructive to the religious heart, and that only the most bigoted of orthodox critics could doubt that the author's mind and soul were deeply penetrated with the true spirit of Christianity.

This little Rivulet of sacred song, whose poetic mediocrity might, one would have thought, have protected it from hostile criticism, has swollen into a great river of contention.

What great events from trifling causes spring!

sings the poet, and yet mistakenly. Great events are but the manifestations of causes equally great, and it is only the occasion of these manifestations which is sometimes trifling. And the publication of the Rivulet gave free way for the explosion of Evangelical wrath and fear and dogmatism, long pent up, and waiting to overwhelm any disposition to walk in new paths of theology. Early in January of the present year, the Morning Advertiser, a journal which appears to be at once the organ of the licensed victuallers and the guardian angel of orthodox Independency, published a review of the Rivulet. We are told therein that the book is "calculated to inspire sadness and pain in the minds of all who know what true religion is;" that "there is not, from beginning to end, one particle of vital religion or Evangelical piety in it;" that "nearly the whole might have been written by a Deist;" that "it is a melancholy book;" and that the "materials of the Rev. gentleman's discourses are in perfect keeping with his hymns." A friend of Mr. Lynch's writes to the wrathful editor to deprecate such statements about

the man and the book, and Mr. Grant returns to the charge with fresh vigour, alleging that the hymns are not spiritual enough even for Unitarian use. The Eclectic Review next mingles in the fray. Mr. Ryland, the new editor of that work, inserts in it a friendly review of the Rivulet. The Advertiser at once falls foul of the Eclectic, and, by implication, of the unhappy Rivulet once more. He calls it, "this volume, which we have proved to be pervaded throughout by the Rationalist theology of Germany—which is worse than even the lowest kind of Unitarianism—and in reality no better than a modified Deism." The editor of the Eclectic is requested to apologize for the insertion of so obnoxious an article in his periodical. Of course he declines to plead guilty at the bar of the Morning Advertiser, and the Advertiser publishes a long and bitter attack upon the Review and its editor. In the midst of this, the self-constituted champion of orthodoxy goes out of his way to belabour the Rev. Newman Hall, a London minister of some notoriety, who had ventured at a Missionary meeting to express a verbal approval of the Rivulet. Upon this the duel between the two editors is converted into a general melée by the issue of the following Protest:

"To the Editor of the Eclectic Review.

"Our attention has been called to a matter of controversy between the Eclectic Review and the Morning Advertiser, on the subject of a book of Christian Hymns recently published by Rev. T. T. Lynch.

"We are slow to intrude into such controversies, but there appear to us reasons which in this instance justify a somewhat unusual course. We have read the reviews which have thus been brought under our notice with pain and shame, and feel called upon to express our utter hatred of such modes of dealing with either a book or a man. The reviewer has invoked so solemnly the sacred name of Evangelical Truth to consecrate his criticism, that we, loving the Gospel, feel bound to enter our protest; and one of our number, Mr. Newman Hall, having been severely blamed for his public commendation of Mr. Lynch's Poems, we, sharing his convictions, gladly place ourselves at his side.

"In a book of *Hymns for the Heart and Voice*, we did not look for didactic theological statements, but we found, in a measure which has greatly delighted us, a spring of fresh and earnest piety, and the utterance of an experience eminently Christian and of no ordinary complexion and range, with clear recognitions of the work of our Lord Jesus Christ and of the Divine Spirit.

"We feel no call to review the reviewer of the Poems. We content ourselves with simply expressing our conviction that the spirit of the review, the conclusions and judgments of the reviewer, and the manner in which Mr. Lynch is personally referred to, are most false and unrighteous, and that if this is suffered to pass current as a specimen of Christian reviewing, then Christian reviewing will soon become an offence unto all good men.

"Concerning the doctrinal beliefs of Mr. Lynch we are not called upon to offer a judgment. It were to place ourselves and him in a false posi-

tion to set ourselves up as his judges in this matter. Some of us have no personal acquaintance with Mr. Lynch, and know him only by his works; most of us know him well, having frequent opportunities of meeting him in close Christian intercourse, and we simply declare that we love him as a Christian brother, and hold him in high honour, as one who by severe and patient thought has gained a great knowledge and understanding of that truth which is held in common by all Evangelical churches, 'the truth as it is in Jesus.' Though in our mode of stating many things we should probably differ from him and from each other, we *know* that we have 'one Lord and one faith.' We find ample evidence of this in the book under consideration, and cordially underwrite your recommendation to your readers to study it and judge for themselves.

"We do not imagine that the sentiments of the articles to which we allude can have any influence over your subscribers; but if you think that this frank statement of a few Christian brethren can help you in maintaining the standard of true Christian reviewing, we, believing that you have been most unjustly assailed, place it heartily at your disposal.

Henry Allon,	J. C. Harrison,	John Nunn,
Thomas Binney,	Edward Jukes,	Watson Smith,
Jas. Baldwin Brown,	Benjamin Kent,	James Spence,
James Fleming,	Samuel Martin,	Robt. Alfred Vaughan,
Newman Hall,	S. Newth,	Edward White."

What pen shall adequately describe Mr. Grant's indignation and anger and sorrow and dismay upon the perusal of this document? Of course every one of the Fifteen is straightway a heretic. They are known to be "unsound." The biblical criticism of one is so unutterably audacious, that he "rejects entirely the 2nd chapter of the 2nd Epistle of Peter:" another opposes the doctrine of eternal punishment: another went to a Catholic chapel, once upon a time, when on the continent: a fourth is "the reverse of strong-minded:" "the most manifest fruits of the ministerial labours" of a fifth "consist of the great number of beards and moustaches to be found among his hearers." And so through articles which in their pamphlet form cover 48 octavo pages, Mr. Grant goes on to abuse the orthodoxy of thoughtful theologians, and the moral character of estimable ministers of the gospel.

We should take leave of Mr. Grant's lucubrations with pleasure, did not worse remain behind. The Rev. John Campbell, D.D., is the editor of the Christian Witness and the British Banner. Of the former, which is the accredited organ of the Congregational Union, we know nothing: the latter has long been celebrated for the ignorant dogmatism of its orthodoxy and the ungentlemanly virulence of its abuse. And in the Banner appear now, in due succession, "Seven Letters to the Principals and Professors of the Independent and Baptist Colleges of England." Dr. Campbell, well known as the very dove of controversy, had "set his heart" upon "a position of silent neutrality." He had "determined on utter abstinence from everything that

might tend to spread the conflagration." But when the Fifteen thought proper to meddle between the Advertiser and the Eclectic, and the whole Nonconformist press joined in the controversy, it behoved the British Banner, too, to assume the ermine, and to pronounce judgment with its well-known calm impartiality. And we hardly know, to tell the truth, how to characterize Dr. Campbell's Letters in fitting terms. A more virulently abusive criticism it is impossible to conceive. It is needless to transfer any portion of it to our pages. It is all alike: no part of it is more characteristic than another: it is one long, dead, level plain of malicious bigotry and spiteful intolerance.

Just after the publication of these seven letters had been completed, the Congregational Union held in London its ordinary spring meeting. The subject of the Rivulet controversy could hardly fail to be introduced. The usual vote of thanks to Dr. Campbell, as the editor of the Christian Witness, the organ of the Union, was proposed, and protested against by the Rev. J. Baldwin Brown, one of the fifteen ministers who had been so scurrilously attacked in the Banner. It was true that Dr. Campbell owed no account to the Union of anything that might appear in his own paper; but then it was alleged, as it seems to us reasonably, that it was impossible to separate the editor, whom it was proposed to thank, from the author of the obnoxious articles. We are not informed of the result of the debate; its course was vehement, and displayed the most violent division of opinion among the members of the Union. But at the last of the Union meetings, held on May 17th, the matter assumed a new phase. Mr. Binney, one of the oldest and most favourably known of the fifteen ministers, came down to the assembly prepared to make great concessions for peace' sake. The rumour was current that the articles of the Banner were to be published in a separate form, and to avoid the perpetuation by this means of so unhappy a dispute, he somewhat weakly, as it appears to us, resolved to effect a reconciling compromise between the parties in the controversy. In his speech, as reported by himself, he says,—

"I wish, then, to say this—that I think there have been errors on all sides. * * * In the first place, the author of the book erred. It was an error to call his poems, *hymns*, and it is an error to use them as such in public worship. In the next place, there were errors on the part of the fifteen. It was an error to issue a Protest at all; things had better have been left to take their course. It was an error for the Protest to say all it did, because some of it could be known only by those on personal terms of intimacy with the person defended; and, further, there were words, if not expressions, somewhat incautious, to say the least."

And then, after much more of the same kind, he concludes,—

"I cannot but hope that the time has come for the controversy to stop. Dr. Campbell, I am informed, intends to publish his Letters, with some new, additional matter. I firmly believe that such a publication

will do great injury to the cause alike of truth and love; and I here entreat Dr. Campbell to reconsider his purpose, and to consent to suppress such intended publication."—Mr. Binney's Letter, Appendix I.

The meeting approved of this well-meant attempt at reconciliation; Dr. Campbell distinctly agreed to suppress the intended publication, and concord seemed for a while to be restored. But on Saturday, May 31st, the pamphlet was published, as originally intended. Mr. Binney addresses to the Congregational Union a Letter complaining of Dr. Campbell's breach of faith. Dr. Campbell retorts in a second pamphlet. The Letter is almost the sole contribution to this controversy which is conceived in a temperate and brotherly spirit. The pamphlet—we can give it no higher praise—is bigger, more abusive, more bigoted, more hypocritical in its professions of love of truth and charity, than its author's first production. It is quite unnecessary to analyze, for the readers of the Christian Reformer, Dr. Campbell's defence of his own good faith. It is a highly suspicious circumstance that it should extend to fifty-six closely-printed pages. Straightforward actions are best defended by the very briefest narrative of their occurrence. The substantial pleas put in by the editor of the Banner are two: first, that the articles were not republished with any *additional* matter; second, that the republication was the sole act of the printer, over whom Dr. Campbell had no control. The morality of the transaction lies upon the surface.

There are other contributions to the controversy which call for a brief notice. A pamphlet, in the second edition, lies before us, entitled, "What's it all About? or, Both Sides of the Rivulet Controversy," by Brewin Grant, B.A. The title is worthy of the notorious theological gladiator from whom it proceeds; for the book is no other than a furious attack upon Mr. Binney and his fourteen co-protesters, and a thoroughgoing defence of Dr. Campbell, executed in a way which must gladden the heart of that Coryphæus of bitter controversialists. We hope that the deceitful superscription is enough to account for the sale of this discreditable production. On any other hypothesis, its circulation would augur ill for the taste of the religious body to whom it is addressed.

"Songs Controversial" and "The Ethics of Quotation," by Silent Long, are now acknowledged by Mr. Lynch to be his own productions. He has also published, in the Monthly Christian Spectator for November, a "Review" of the controversy. And we have read these poems and papers with regret. Our sympathies are all with Mr. Lynch, as an unjustly assaulted man—one whom his writings vouch for as a thoughtful theologian, one whom his friends assert to be a pious Christian. Nor can anything which Mr. Lynch may write alter the right and wrong of

the case, or excuse the storm of vituperation which has been directed against a truly religious book, simply because it contained no theology. But we confess it hardly accords with our code of literary ethics that Mr. Lynch should in the first place choose to enter the conflict under a feigned name. What can possibly be gained by so doing, except the false prestige of the impartiality which is supposed to belong peculiarly to a third person? Is there not the temptation, when writing under a pseudonym, to say things of oneself which would sound strange if couched in the first person? Is it, for instance, quite consistent with modesty for Mr. Lynch, under the name of Silent Long, to say of his own book, Memorials of Theophilus Trinal, that it is "a book of which I know Mr. Lynch would rather be, as he is, the author, than be the most popular preacher in the world, and a book which some have thought not one of the least wise of modern books"? And then of the taste and good feeling displayed by this champion of his own cause. The Songs Controversial are sufficiently sharp and stinging—much better verse, of their kind, than the majority of hymns in the Rivulet. But what good, what Christian end can possibly be attained by a poem called "The Crawling Critic," which compares Dr. Campbell—we needs must write it—to *a louse*, well acquainted with the external geography of a human head, profoundly ignorant of thoughts and feelings within? As an election squib, when politics run high, we might have laughed at the wit of the poem while we excused its coarseness; as a specimen of the way in which Christian divines carry on a theological dispute, it is simply melancholy. Then of the Review, which in regard of intellectual vigour and subtlety is infinitely superior to Dr. Campbell's vulgar vituperations, such a passage as the following is a sufficient specimen:

"Napoleon dismisses his subaltern and appears himself. Exit Grant; enter Campbell. He came forward softly at first, much as if Satan should present himself in a dress-coat, with his tail hid in his pocket. He talked sweetly of peace and love; cooed plentifully, although suspiciously. The Rev. Doctor, in the prosecution of his truth-seeking and peace-making enterprize, puts his hat over his horns; but though the brim was broad, the wind was high. Off went the hat, and the well-known horns were revealed."—P. 698.

We tell Mr. Lynch—in sorrow, God knows, not in anger—that controversial writing such as this will lose him thousands of hearts, who before were learning to look upon him as a martyr of free thought and speech. A simple statement of facts, with no attempt at smartness, with no ambitious "hits" at his opponents, with as few epithets as need be, and none of them such as Dr. Campbell delights to use, would have raised him up friends wherever a liberal theology is loved, and have smitten his ene-

mies far more effectually than railing like this. As it is, though truth and right be all on one side, we can only declare the combatants well matched.

To complete our narrative of this painful dispute, it is necessary to state that, in his "Ethics of Quotation," Mr. Lynch incontrovertibly *convicts* Dr. Campbell of wilful misstatement and deliberate garbling of citations. This is not matter of opinion, but of undeniable fact. And, moreover, that at the present moment the breach in the Independent body caused by this controversy appears to widen. Ineffectual attempts have been made to reconcile the disputants: we hope they will continue to be ineffectual; for the battle between right and wrong, charity and bigotry, admits of no compromise. And the Congregational Union, acting, we suppose, through its Committee, have decided not to hold the usual autumnal meeting this year, hoping that, before the spring of 1857, the denominations will have resumed their usual peaceful attitude.

We leave it to our readers to establish a logical connection between the first and the second portions of these remarks. It is for them to say whether the attempted reconciliation of an exclusive theological creed with an entirely free system of church membership, has anything to do with the rancorous personalities of this unhappy debate. No one, we suppose, is simple enough to believe that Mr. Lynch is the real bone of contention. Dr. Campbell and his coadjutors are attacking the new, and in their view mischievous, theological tendencies which are everywhere shewing themselves in orthodox churches. They cannot bring them to a recognized ecclesiastical tribunal, and try them by acknowledged standards: they will not admit that in a free church free theological thought is necessary, and that opinion can be met only by argument: and the result of their dilemma is the discreditable virulence of this altogether *personal* controversy. Let Unitarians con the lesson for *their* time of need, and learn that the moment they suffer the cry of heresy to be raised,—the moment they practically attempt to deny the right of penetrating into fresh fields of theologic thought,—the moment they assume that Christian Truth, as possessed by them, is an altogether complete and rounded thing,—they must exchange the courtesy of their brotherly discussions for rancorous vituperation such as this.

There is much more that we had meant to say in regard to the deeper meanings of this strife. But we feel that we owe an apology to our readers for detaining them so long in the contemplation of scenes so utterly painful. And we gladly take our leave of the Rivulet Controversy.

C.

AUTOBIOGRAPHY OF MATTHEW ROBINSON.*

Of English biography, no small portion is occupied with the ministers of religion. The duties and habits of clergymen are favourable to the growth of that individuality of character which gives one of its charms to biography. The seventeenth century is perhaps that portion of our history which is now most familiarly known to Englishmen, and this result is in some degree owing to the curious autobiographies written by men of that age. The recent additions to this kind of literature are by no means despicable, comprising the lives of Bishop Patrick, Henry Newcome and Adam Martindale. And to this list we may add the valuable life of Dr. John Worthington, so rich in autobiographical materials, now in the course of publication by Mr. Crossley, of Manchester.

The publication to which we propose in this article to draw the attention of our readers, is one of a series designed to illustrate Cambridge life in the century we have named. The First Part contains two lives of Nicholas Ferrar, the founder of a system of Protestant Monachism at Little Gidding, in the county of Huntingdon, and has many claims on the careful attention of the student interested in English ecclesiastical affairs. The work is most carefully edited and skilfully illustrated by Mr. Mayor, who to large knowledge adds the sterling recommendation of a kind and catholic spirit. The Second Part, now before us, contains the life of an excellent Yorkshire clergyman, which has long lain neglected and all but unknown, in the autograph of its author, in the Library of St. John's College, Cambridge. The story of Matthew Robinson's life is told by himself pleasantly and well. Its closing scenes are related by his nephew, also a Yorkshire clergyman, George Grey.

Mr. Mayor fairly states the claims which this Autobiography has on a favourable reception:

"It gives a lively picture of England during the civil wars, i.e. during the most important crisis of our national life; it proves that students may steadily follow their calling in spite of persecution, and that though the chief studies of the Cambridge of 1650 were such as many now-a-days affect to have outgrown—logic and metaphysics and ethics and theology—the physical sciences were not neglected in the home of Harvey and Barrow; it supplies materials for the history of the university and of our endowed schools, and gives us a view of country clergy at a time when they are supposed, on the testimony of scurrilous dramatists, to have been, with scarce an exception, illiterate sots."

The whole passage is too long for extract, especially as we shall in what follows touch on the more salient points of the

* Cambridge in the Seventeenth Century. Part II. Autobiography of Matthew Robinson. Now first edited, with Illustrations, by J. E. B. Mayor, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge. 1856.

Autobiography, and shall only add, on this head, that Matthew Robinson was an ancestor of that Robinson who is recorded as one of the most munificent of Irish prelates, and of Elizabeth Montague, whose virtue and wit adorned the most brilliant English literary circles of the eighteenth century.

Matthew, the second son of Thomas and Frances Robinson, was born, towards the close of the year 1628, in the village of Rokeby, on the confines of York and Durham. The romantic beauty of the scenery of Rokeby has been subsequently sung by the muse of Mason and Scott. Here the Greta rushes tumultuously to its union with the Tees. Rocks of marble, water clear and sparkling, and overhanging woods of venerable beauty, combine to make the scene one which once beheld is not willingly forgotten. Thomas, the father of Matthew, had been brought up to the profession of the law, and, according to the testimony of his son, was "the darling of his country," combining with the learning proper to his calling, social worth and high virtue. "His profession and piety put him in doing right to all, neither would he permit the poor and oppressed to suffer wrong." He was doubtless led by his sense of justice to side with Fairfax and the other Yorkshire upholders of the civil rights of the subject, in the great struggle between Charles and the Parliament. But his services to his country and his watchful care of his family were brought to a premature close by his death in 1643, when his son was little more than fourteen years of age. He had, however, early marked in his son the budding talents which afterwards, and at no distant period, ripened into varied learning. When not seven years old, he sent him as a boarder to a school where the instruction was better than the board, for, in the quaint language of the autobiographer, "his head was more beholden to it than his pined belly." Where this "choice grammar-school" was, we are not specially informed. Perhaps it was in the neighbouring town of Richmond, where the school was early celebrated, and has since been distinguished by the names of Conyers Middleton and James Tate, both alumni, and the latter its celebrated master. How his learning throve at his first school we are told distinctly enough. "Before he was nine years old, he could translate any English into true, grammatical Latin, and construe any familiar author. His father, perceiving it, took pleasure in trying him with curter and more difficult Latinists, as Terence and Seneca, and did admire to see how the boy would nick off the very sense of difficult passages, wherein others three or four years older could do nothing." Encouraged by his progress, his father resolved to give him every advantage, and to send him to an eminent school, the better to fit him for the university. It would not be necessary for him to travel out of his native county to find such a school. There was the grammar-school at Bradford, where Archbishop Sharp got his early learning; at

Halifax, where John Milner and Cyril Jackson were taught; at Leeds, where Judge Dennison, Theophilus Lindsey, and Joseph and Isaac Milner were pupils; and at Wakefield, where Dr. Bentley and Archbishop Potter were instructed. At this his second school he became a perfect *librorum heluo*, astonishing Mr. H., his master, by a remarkable course of reading, beginning with Cato and Corderius and including every school-book within his reach, all of which he read from beginning to end, only consulting his tutor when he found a difficulty beyond his skill. In this way he laid a deep and firm foundation of Latin and Greek. His father's death threatened to bring his studies to an untimely close. Though strongly recommended to betake himself to one of the Universities, for which he was so well prepared, the state of the country rendered a journey to either seat of learning a matter of no slight difficulty. York was besieged by the Earl of Manchester, and the battle of Marston Moor was impending. Oxford was a Royal garrison, and Cambridge was a Parliamentary one. His friends besought the patronage of the Lord Fairfax, and, for his dead father's sake, asked for him to be appointed a page in his suite. But a better plan was adopted, and he was permitted to continue his studies. As the course southward was for the time closed, he was sent to the University of Edinburgh. There were no railroads nor mail-coaches in those days to carry the student to his chosen alma mater. But "a bad horse," such as no soldier would mount, was given him, and, with two or three youthful companions, he turned his face northwards, his good mother having sewed up thirty broad gold pieces in various parts of his clothes, to serve him both as a viaticum and a bursary. The sorry jade assigned him had to carry the young student and his clothes and stock of books. We may well understand how it took him five or six days to reach the northern metropolis. At Newcastle the young travellers found themselves in the midst of danger, for the town had only two days before been, after a ten weeks' siege, taken by the Scotch army. That army was, fortunately for our travellers, under the command of General David Leslie, with whom young Matthew Robinson had formed an acquaintance some little time previously, when the Scottish soldier was a guest at Rokeby. A contemporary ballad writer has represented him as anything but a scholar—

"He could neither write nor read."

But this was probably the figment of some unscrupulous Royalist bard; for some collectors of rare tracts possess a letter written by the general, detailing the proceedings of the Scottish army in Northumberland in 1644. The general kindly granted the students a pass, strictly charging all soldiers to abstain from molesting them. Thus protected, they reached Edinburgh in safety about the end of October, and were in time for the commencement of the session. The purse of Matthew Robinson was far

better stored than that of his Scottish companions. In those days, £100 *scots*, i. e. £8. 6*s.* 8*d.* sterling, was esteemed a handsome bursary for the session. It would have been a waste of time for him to have entered on the first year of the curriculum of the University, for he would have been yoked with pupils having "small Latin and less Greek." He took the second year, under "a regent (i. e. professor) of good note," and began the study of Logic. The ruling spirit of the University at this time was the Rector, the noted Alexander Henderson, with whom Charles I. two years afterwards discussed the question of Prelacy, and to whom that monarch assigned the praise of being "the best preacher in Newcastle." But he would certainly not be Robinson's instructor in Logic. The Principal was John Adamson, and the Professors were probably Young, Forrester, Crawford and Tweedie. Nothing could be more thoroughly tedious than the mode then in use of teaching Logic. The Professor daily dictated, and the student wrote five or six hours. There was little explanation on the part of the Professor, and not much examination of what the student had written. In the fourth month of the session, the plague, that scourge, in the 17th century, of ill-drained towns and of people ignorant of the laws of health, broke out, and the not long session of the University of Edinburgh was made shorter than usual, the students being suddenly dismissed during Lent. Robinson and his two English friends, each with an attendant, had but one horse to carry the books and baggage of the whole party, and to ease the labours of the pedestrians: their second horse broke its leg on the journey, and was of necessity left behind.

"Notwithstanding, they thus travelled and footed it thirty-six Northumberland miles (longer than fifty London miles) in one day; and hoping to rest in Newcastle, the Governor, because they came from a place infected with the pest, by a guard of soldiers packed them out of Newcastle; the weary wights that evening were necessitated either still to travel or to lie down on the high moors, therefore at the last got to Chester in the Street (Chester le Street), and straight to bed with an easy supper, where they after this fatigue slept the next day till noon ere they could move, and the next night they all drew near to their respective homes and parted."

After spending a few weeks at home, which he devoted to a careful review of his notes of the University lectures, he started, nothing intimidated by his past dangers, for Cambridge. The higher road by Lincoln was infested by robbers, the deserters from or the rude part of the Newark garrison. Robinson made a circuit by Hull, whence he crossed the Humber into Lincolnshire, and passed through Horncastle, Spalding, Crowland, Peterborough and Huntingdon. Though he had taken the precaution of joining some gentlemen travellers, he was in some danger in Lincolnshire, the whole party being pursued for some miles over

Caster Heath by a plundering gang of Newarkers, and at Peterborough he was driven on by an alarm of the approach of the Royal army.

Safely arrived at Cambridge, he entered himself (being then in his seventeenth year) a student of St. John's. He was profoundly struck with the architectural beauty of the buildings of the University, and when initiated in the exercises of the schools and colleges took no less pleasure in them, and, in the joyous pride of a freshman, expressed contempt for all that he had seen and learned in Scotland. And yet the tedious prelections on logic through which he had passed proved very useful to him, "serving him as the wings serve the ostriches, not to fly and mount, yet to outrun all others of his year, so that he had a year's start of any other student all along."

Again he was doomed to be disturbed by the harsh alarms of civil war. The Royal army, after taking Huntingdon, approached towards Cambridge. Robinson attempted to escape over the marshes to Ely, but was seized by some of the rude peasantry and brought back. After several similar and not more successful attempts to escape, "remembering his many flights of this nature, he resolved never more to fly, though he died on the spot." Having made this resolve, he offered his services to the Governor of the Castle, Col. Mildmay, a scholar and a patriot, who, accepting them, appointed him on the night watch in the Castle. Armed with sword, firelock and bandoliers,* Robinson paced to and fro during the night. When morning dawned, doffing his weapons, he resumed his academic gown, stole into his rooms at St. John's and performed his college duties, none suspecting his singular employment at night. Happily for him and the University, the Royal army changed its route, and left Cambridge in a state of peace. Thus ended the anxious interruptions of Matthew Robinson's academic course. He had won by his resolution and bravery in the hour of danger the tranquil pleasures of peace, and he enjoyed them. He passed seven hours each day in close study; the morning he devoted to philosophy, the afternoon to the lighter studies of the classics, history, geography, belles-lettres and poetry. The study of philosophy was then in a transition state, passing from the iron grasp of Aristotle to the gentler and wiser treatment by Descartes and Bacon. Cambridge was the head quarters of what was called the "new philosophy," in which were included the, to us, old truths of the movement of the earth round the sun, the circulation of the blood, and other facts and doctrines elicited by an experimental in opposition to a dogmatic philosophy. There were those who then resisted *totis viribus* the new philosophy (as there are men now, slow in

* Cases covered with leather, each containing a charge of powder for a musket; each soldier wore twelve suspended from his collar or shoulder-belt.

intellect and stubborn in prejudice, who resist geology and other science), alleging that it was contrary to the word of God, that the pursuits of experimental inquirers were idle "baubles," and that a "new philosophy would," as Edward Davenant said, "bring in a new divinity." The position taken by Matthew Robinson indicates two things—that his intellectual powers were active and in fearless exercise, and that the instruction given him at Cambridge was both liberal and sound. "For the new philosophy he was *inter primos*." He was doubtless largely indebted for this to the excellent tutor whose services he secured immediately on his entrance on the University. This was Mr. Zachary Cawdrey, Fellow of St. John's, a name not unknown to the curious in biography and county histories, but to whom full justice has yet to be done. We take the occasion of putting together a few facts concerning him. He was the son of Zachary Cawdrey, vicar of Melton Mowbray, and was a grandson of the honest Puritan rector of Luffenham, in Rutlandshire, Robert Cawdrey, of whose persecution by Bishop Aylmer and the High Commission Court in 1586, Mr. Brooks gives so interesting an account. (Lives of the Puritans, I. 430.) Zachary Cawdrey the younger, after seven years' instruction in the grammar-school of his native town, proceeded to St. John's College, Cambridge. He took his Master's degree in 1642, having been previously elected to a fellowship in his college. He was tutor to the afterwards celebrated Nonconformist of Manchester, Henry Newcome. A life friendship existed between them, and Newcome seldom speaks of Cawdrey but in terms of reverence and endearment. At Cambridge, Cawdrey took the Royalist side, and resisted the order of the Earl of Manchester for excluding all who declined to take the Covenant, himself having refused to take it. He was elected Proctor by the University, but was deprived of his office by the intervention of the Lords, Dec. 4, 1647. The *pursuivant* from the Lords arrested Cawdrey just as he was about to address his first speech to the University. He briefly uttered the words of Otho, *Hoc unum feci nobile, quod perii*, and resigned himself to the officer. A curious scene ensued: the students, enraged at the insult offered to the University and to a tutor and fellow of one of the colleges who was all but universally beloved, tumultuously surrounded the Lords' messenger, and would have kicked him to death, "if his prisoner in pure pity had not guarded his guardian enemy." His religious offences were reading the Book of Common Prayer, marrying with the ring, and baptizing with the sign of the cross; his political crime was contributing to the funds of the King and publicly praying for him. He was, however, esteemed and beloved in his college, and was restored to his fellowship early in 1649. In the same year, he obtained the rectory of Barthomley, in the county of Chester. He filled the office of chaplain to the High Sheriff, Mr. Crewe, of Crewe,

in 1652, but subsequently suffered deprivation and the loss of his tithes on account of his opinions, and was for a time reduced to great poverty. This fact is enough to vindicate the memory of this moderate, kind-hearted and upright man from the censure of the editor of *Notes and Queries* (VIII. 152), who mistakenly says that he was "an admirer of the Vicar of Bray." He shewed his moderation and Christian spirit on his restoration to his rectory in 1660 by an act of oblivion, and although he had been robbed of many hundred pounds, and his fifths, conceded by law, had been kept back, he forgave and forgot all his wrongs, and devoted himself to the peaceful duties of his office as a pastor. When the trying day, the Feast of St. Bartholomew in 1662, approached, we find him meeting his old pupil Newcome, who was accompanied by Adam Martindale, at Knutsford. Here these three clergymen doubtless discussed their position and duties in the approaching crisis of their own history and that of their Church, and though two of them only chose to walk in the painful path of Nonconformity, who shall venture to say that the other's conformity was, though not unattended with doubts, less honest? Newcome's respect for his "dear tutor" continued unabated. They met soon after at Dunham, the hospitable seat of Lord Delamere (the *Sir George Booth* of history), where the harassed Nonconformists of Lancashire and Cheshire always found a friend, and Newcome greatly rejoiced to promote an arrangement by which the sons of the new Lord became the pupils of Mr. Cawdrey at Barthomley. Over the angry polemical controversies of his age, Zachary Cawdrey endeavoured to throw the oil of moderation and Christian kindness. In 1674, he published a pamphlet entitled "Catholicon," designed to promote clerical efficiency and diligence, knowledge and godliness amongst the laity, to bring back Dissenters to the communion of the Church without the use of secular compulsion, to secure peace, to enlarge trade and make provision for the poor. His little book deserved its title better than some of similar pretensions. He seems to have been one of those large-hearted men, of whom the Church of England can boast an almost unbroken succession, who maintain the truly catholic principles of the Church of England, which "unchurcheth not, nor reprobateth Christians of any form that hold repentance toward God and faith towards our Lord Jesus Christ." This called forth the angry comment of a High-Church contemporary, who denounced it as "a new-modelled Independency." In 1674, he published a "Discourse on Patronage." The same unfriendly commentator remarks, "'Twere no living for *Simon Magus*, or any of his disciples here, if those rules you there lay down were but duly attended to." We may conclude from this remark that Mr. Cawdrey wished to abolish, what many good men have regarded as a national blot, the sale of church livings. In 1681, he published "A Preparation for Mar-

tyrdom: a Discourse about the Cause, the Temper, the Assistances and Rewards of a Martyr of Jesus Christ; in Dialogues betwixt a Minister and a Gentleman his Parishioner." In this work, written with a view to the dark times that threatened the extinction of Protestantism and English liberty, the author expresses his aversion to Popery and his sympathy with the persecuted Nonconformists. It was this work which roused the anger of his commentator, "an old friend and once an admirer," who in a public letter censured Cawdrey for forsaking his first love to the Church and Establishment, and "running over ad partem Donati." The only other publication by Zachary Cawdrey with which we are acquainted is a Funeral Sermon, preached at Bowden, in Cheshire, Sept. 9, 1684, on the death of Lord Delamere. Before that year closed, the good rector of Barthomley was himself dead and buried.

A tutor like Cawdrey naturally acquired great influence over a studious, liberal and generous-minded pupil. In the words of the Autobiography,—

> "These two were alike minded in all things. Both were episcopal in their judgments, yet both were highly prized by their Dissenting brethren for their piety and moderation; both much wished a reformation in the Church in many particulars; and in that fatal Bartholomew-day which silenced so many able ministers, these two did scruple at many things; and the Bishop of the diocese took a great deal of pains to satisfy their doubts, that they might not be deserters amongst the rest of the Dissenters."

In a note on this passage, Mr. Mayor names Brian Walton as the Bishop of the diocese of Chester in 1662; but the error is corrected in the Appendix. The learned editor of the London Polyglot died in the preceding November, and was succeeded by Ferne, the Master of Trinity College, who enjoyed his episcopal honours five weeks, and then reposed in Westminster Abbey. His successor, the Prelate to whom Robinson refers, was George Hall, son of the more celebrated Joseph, Bishop of Exeter and Norwich. His successor in the Bishopric was Dr. Wilkins, whose liberal spirit and latitudinarian views of the articles of his Church made some inroads on the ranks of the Nonconformists. Of Bishop Hall's doings in this way we had no previous knowledge.

The usage of his tutor and the aspect of the times so disgusted Matthew Robinson, that for a time, quitting Theology, he devoted himself to the study of Medicine. When the trial of the King began, he went to London to behold that solemn arraignment. His sympathies were passionately given to the King. During the continuance of the trial, he joined with others, who resented the proceedings of the Parliament, in keeping a solemn fast. When the sentence was passed, he could not bear to behold the "tragical issue," and quitting London, on which he

expected that fiery judgments would presently descend, he hastened to his friends in the North. After a retirement of five or six months, devoted by him to medical and botanical studies, he was invited to return to Cambridge and enjoy a fellowship in Christ's College, to which he had been elected. The election was disputed by the powers of the day, and Robinson would neither himself defend the election, nor suffer the College to do it. Afterwards, when desirous of proceeding to Italy to study medicine at Padua, he discovered that his means were insufficient. The fortunes of his house had declined with the times, and he found himself possessed merely of an annuity of £40. In the spring of 1640, his fortunes began to brighten, for he was elected a Fellow of St. John's. He entered at once on the duties of a tutor, and discharged them to the great assistance and satisfaction of his pupils, who were persons of some rank. His own personal studies were chiefly medical and anatomical. He had the aid in these studies of Dr. Brown, of Norwich, the gifted author of the *Religio Medici*, who kindly corresponded with him and gave him methodical directions. Of the zeal with which he devoted himself to anatomy, and the celebrity in the University of his "*vividissections* of dogs and such-like creatures," the Autobiography tells some strange anecdotes.

He had spent about two years in this mode of life, when another and sudden change came over his fortunes. The death of the vicar of Burneston in May, 1651, threw the presentation into his hands. It was his chief portion of the family property. His mother and relatives earnestly besought him to qualify himself for the Church and take the living. He was loth to give up the idea of the other learned profession, for the practice of which he had been preparing himself, and the cloistered life of an academic had for him no slight charms. However, he yielded to maternal persuasion, and presented himself before the *Tryers* in London, whose certificate was, in the suspension of Episcopacy, essential to a clergyman. He easily passed, and when three-and-twenty years of age returned to his native county as the vicar of the family living. Though he proved his capacity for his new duties by preaching some sermons at Burneston which were heard with great acceptance, he did not at once devote himself to the ministerial office, but, securing the continued services of "an ancient curate," went to London to observe the signs of the times. The Parliament of 1653 threatened destruction to the Universities and to the Church, and it was his purpose, if their designs were fulfilled, to renew his attention to medicine, and make that his life's profession. On his return to Cambridge, he found so many changes—old friends gone to take possession of livings, others married and so disqualified from being fellows—that it did not yield him satisfaction as of old. After a few solitary and dreary weeks in his rooms at St. John's,

he formed a solemn resolve to return to his vicarage, and, happen what might, to live and die in the service of the Church. He resigned his fellowship, to put himself out of the way of temptation as to the profession which was the rival in his heart of divinity, and by some unexplained means obtained episcopal ordination. His great adviser in the study of divinity was Mr. Edward Bowles, of York, the author of that judicious and moderate Catechism so often referred to in the Courts of Chancery during the proceedings in regard to the Lady Hewley Trust. Him the autobiographer speaks of as "one of the best preachers and most eminent men of the land;" but adds, that he was not of the same judgment with him as to episcopacy and the times. Mr. Bowles was a zealous Presbyterian. By his help, Matthew Robinson became a "right textman" and a very successful practical preacher.

Being duly settled in his parish, he married a gentlewoman of suitable age to his own, possessed of fortune, and descended from Archbishop Toby Matthew. They were not blessed with a family. The motive for the marriage assigned in the Autobiography is not very complimentary to the lady. He married "to prevent the common scandalous imputations of bachelor housekeeper." The vicar soon found it a serious inconvenience to have a reputation of being as skilful in healing the body as in mending the soul. He was sent for with urgent messages from great distances, not only by friends, but by members of the nobility in the northern parts of England. Sir Joseph Cradock, Commissary of the Archdeaconry of Richmond, thinking to do him a service, sent him an official licence to practise physic. For many years, therefore, his time was divided, in not very unequal portions, between his two professions. The amusements of the vicar were such as would now challenge some remark, even in a county so devoted to the sports of the field as the North-riding of York. Once a week he turned out with a pack of beagles, mounted on a noble hunter, himself dressed in the handsomest style common to gentlemen of the greatest quality. In the matter of horseflesh he was a true Yorkshireman—being not only very particular in the selection of his stud, but also breeding horses for the turf and field, which he sold at prices that then sounded high,—forty guineas for an eight-months' colt, and a hundred guineas for a "Newmarket galloper." One of the horses bred at Burneston found its way into the Royal stud, and was given by Charles II. to the Duke of Monmouth, who rode it as a charger at the battle of Bothwell Bridge. This horse, and his reputation as a breeder of first-rate horses, were once the occasion of his being, much against his will, sent for to Court. When he was about 53 years of age, he was necessitated, by what the autobiographer infelicitously terms "a writ of ease," to change his mode of life, being smitten with stone in the bladder, which precluded him from all locomotion not absolutely

necessary. And now he displayed again the versatile activity of his mind, devoting himself, with the enthusiasm which he had thrown into other pursuits, to the study of divinity. He composed in two folio volumes, the work of six years, a complete course of Annotations on the New Testament, which still exists in the original MS. beautifully executed. It is in the possession of the Rev. Dr. Jackson, of Richmond, who places a high value on the work.

To his Nonconformist neighbours he was always tolerant and kind. For some years, Mr. Burnand, the ejected minister of Brampton, who had been "a young levite" in the family of Mr. Harrison, of Allerthorp, the neighbour and principal parishioner of the vicar of Burneston, preached without molestation in the parish. Henry Newcome, Robinson's old college companion, mentions in his Diary a pleasant instance of his kindly feeling. In the year 1677, he and his "dear tutor," Cawdrey, went to visit Robinson. Newcome, full of pastoral zeal and pining in his constrained silence, was invited to preach, and did so, feeling himself "greatly refreshed in the opportunity of liberty of service that day." Both the vicar and his Nonconformist guest ran some risk in the matter; for had the fact been reported at Wigan, the Bishop (then Dr. John Pearson) must needs have visited both parties with censure for the irregularity.

Robinson's worldly means grew to an extent that baffles explanation. With a net income from his vicarage of about £100 a-year, his own annuity of £40, and his wife's fortune of £800, he amassed a large fortune, not short of £20,000, having all his life been hospitable and generous. When about fifty years of age, he resigned the living to his nephew, George Grey—whose wife was the daughter of his old tutor at Cambridge—thinking that his own life was uncertain, that Popery was threatening the land, and that it would be a comfort to himself in his last hours to reflect that his parishioners would be well cared for and taught sound religious knowledge.

To give a sample of his charities—observing the ignorance of the honest peasants of the district, he invited them occasionally to a feast. Each had, in addition to plenty of good food, sixpence on his trencher. Then the good vicar examined them in the principles of religion, supplying the knowledge they most lacked. Afterwards, he erected two free-schools and a "hospital for six aged and impotent persons well approved for poverty and piety." When the progress of his painful disease forbade his standing to preach, he sat in the pulpit, unwilling to give up the labours of an evangelist until compelled. The last years of his life were marked by intense suffering, under the pressure of which he was silent, patient and submissive, thankfully praising God for these fatherly corrections. Late in the autumn of 1694, he went to Ripley to try the spa, and was there overtaken by

an apoplexy, and resigned his spirit on the 27th of November, in the 66th year of his age. His remains were interred in the choir of the church at Burneston, where he had, with only few intermissions, preached about forty years. The bulk of his estate he left to his brother, Sir Leonard Robinson, who held the post of Chamberlain of London, not forgetting others who had claims on his remembrance. To Nathaniel Burnand, some time Nonconformist preacher at Burneston, he left a legacy of three pounds, "for a farewell."

The facts we have stated will be good evidence of the value of the Autobiography now placed for the first time, by the care and intelligence of Mr. Mayor, within the reach of the public. We have in this brief and picturesque narrative a very remarkable sketch of the life and character of a man well worthy of our acquaintance and respect, and of the not ordinary times in which it was his fate to live. England would be a happier land, and its people's morals far better than they are, if there were in every parish a clergyman as learned, liberal, social and charitable, as good Matthew Robinson, of Burneston.

From the nephew's additions to the Autobiography we take one extract:

"He always had (till disabled by his infirmity) one hopeful youth whom he trained up to the ministry, making him his curate and supplying him with books and directing him how to use them; but he would never meddle with any strangers, but such as his tutor Cawdrey* recommended to him for studious, ingenuous, sober and serious young men: these he kept with him, affording them sufficient maintenance till they generally became excellent preachers, and he never parted with them till he had preferred them to good places and good church livings.

"In his family he was strict and orderly, never allowing any debauched person to be in his house. He kept up constant family duties daily, and had his times of expounding the Scriptures to them on catechetical principles, examining them after sermons. He had also private days that he kept for prayers and praises, wherein he had some choice friend to join with him in these devout addresses.

"He bestowed much time in reading the controversy of Church discipline, not passing one author of moment unconsulted of any persuasion; and after all, he and his tutor remained in their judgment episcopal, thinking no Church government so ancient, so scriptural and so regular as episcopal rightly regulated. Yet had he an high esteem for many divines of the Presbyterian and Congregational way, and was as highly esteemed by them. But though he was episcopal, he much condemned the execution of that discipline by laymen, who were usually very scandalous; and to see Church censures and excommunications pass from the hands of such *de rebus leviculis*, was very grievous to them,

* Cawdrey, it may be mentioned, had an uncle (Daniel, the youngest son of Robert Cawdrey), who was one of the Assembly of Divines, and who in 1662 was ejected from Great Billing, in Northamptonshire. One of his numerous pamphlets, directed against the superstition of bowing to the altar, has been occasionally, erroneously, attributed to Zachary, his nephew.

not apprehending how offices of skill and trust could in law, reason or conscience, be so delegated. And as to so many more things needing reformation, he was of my Lord Verulam's judgment. As to Church ceremonies, as things indifferent, he was indiffering, never admiring them, nor judging them otherwise than Calvin did for *tolerabiles ineptias*. Yet for these he would not break the peace nor forego the communion with the Church; submitting to them, since imposed, yet wishing many of them by the same power deposed for peace's sake. And to that end in a critical time he writ his *Cassander Reformatus* to satisfy Dissenters every way, but would never publish his ten hypotheses upon that subject.

"As touching plurality and non-residence, he utterly detested it, speaking often his mind in the very pulpit; and though he had from several hands the offer of great Church livings freely presented him, he never would accept of any, nor desert his own people for any Church preferments. He gave freely two good parsonages to two worthy friends, but he never would bear two himself, but rather chose to have one, and at the last none at all."—Pp. 72—75.

ON ISAIAH vii. 14.

Sir,

Dr. Pye Smith, in Vol. I. p. 240, of his "Scripture Testimony," supposes the virgin or young maiden referred to in Isaiah vii. 14, to be the Queen of Ahaz; and, relying too much on his authority, I, in a small treatise entitled "Remarks on Reason, Revelation and Faith," stated the birth of Hezekiah to have occurred within a twelvemonth of the delivery of that prophecy. From a comparison, however, of 2 Kings xvi. 2 with xviii. 12, it is evident that he must have been at least eight or nine years of age at the time, and consequently that I must have been mistaken in my statement; but how to rectify the error I know not, unless you can kindly afford me an opportunity by inserting this in your widely-circulated periodical, the Christian Reformer. It strikes me that the worthy Doctor has been misled by confusing the sign intended to prove the accomplishment of the prophecy with the subject of the prophecy itself—that is, that he has considered vii. 14 to allude to the same individual referred to in ix. 6; whereas it appears to me that they should be looked upon as relating to two distinct and separate persons. Dr. Arnold observes, alluding to the former, that the passage has an historical meaning as applied to Isaiah's wife, the sign being one of time—that within the youth of an infant presently to be born, Syria and Israel should be overthrown; and referring to viii. 18, I confess that on consideration I am inclined to agree with him that the prophet's wife, and not the Queen of Ahaz, was the young woman intended. I have little doubt that it was the prophetess of viii. 3 whose marriage is so formally recorded in the former verse, and that *the sign* to be given to Ahaz was the birth of the prophet's second son (and we have no intimation in Scripture of more than two, nor does it follow that they were by the same mother), the elder having accompanied him by God's command in

his interview with the king. That the whole prophecy had Hezekiah in view is beyond doubt, and that he was the child born and the son given by God to sit on the throne of David to establish it with judgment and with justice cannot, I think, be denied; indeed, many Jewish commentators believe him to have been the promised Messiah. I am aware that many Christians contend that it was a direct prophecy of our Saviour, and that *the sign* was not intended for Ahaz, but for his future descendants in after generations; though on this point no better answer is necessary than Dr. Smith's question, "How can an event which would not happen till more than 700 years had elapsed, be a sign, pledge or assurance of another event which was to take place within two or at most three years? This appears to be not only a difficulty, but a plain, palpable and insuperable objection." I know, too, that many, while they admit the original reference to Hezekiah, suppose it to have an ultimate allusion to our Saviour; and Dr. Smith himself, in support of this opinion, makes the following observation: "If from other evidence it shall satisfactorily appear that he (our Saviour) is a Divine person, THEN may this descriptive appellation (Immanuel) be understood as declaring not only that the protection and favour of God would abide with His church in a distinguished manner under the administration of the Messiah, but that, in the full and literal sense, He who was manifested in the flesh and born of *a virgin* has a superior nature." But, admitting this ultimate reference to our Saviour, the circumstance would not prove his Deity, any more than it did that of Hezekiah, to whom it was originally applied; and therefore I have no hesitation in recording my entire concurrence with the learned Michaelis, and am fully persuaded that the passage has not the slightest reference to our Saviour, —an idea which would only have suggested itself to a mind firmly impressed with the notion of his miraculous and immaculate conception, —but to a child that was to be born within the usual period after the prediction, and that it was fulfilled partly in Ahaz's time, but completely in that of his successor Hezekiah, when it was proved by the sudden retreat of Sennacherib's army from before Jerusalem that *God was with him.* Neither he nor Jesus of Nazareth is ever called Immanuel; and indeed it is allowed that the word was never intended as a proper name, but is merely, as Dr. Smith says, "the expression of a fact as a commemorative and descriptive title;" and as such it is, I think, equally applicable to both. It must not be forgotten, too, that the prophecy was never applied to Jesus, nor ever claimed for him by any of his disciples, as it doubtless would have been, had they considered it one of the testimonies of him.

The prophecy, however, is admittedly obscure, and as difficult of interpretation as any portion of Paul's Epistles, in which, we are informed by St. Peter, are some things hard to be understood. My attempt, therefore, to explain it must be, like that of Dr. Smith, purely conjectural. It will afford me great satisfaction if you or any of your correspondents will favour me with a more probable clue to its elucidation.

A LATE BENGAL CIVILIAN.

TRANSLATIONS OF THE BIBLE.

Sir,

I have met with another instance in which it appears to me that King James's translators deviated from the older version for the worse. In the translation used in Elizabeth's reign, the word αγαπη is rendered uniformly by the word "love," which surely every Greek scholar must admit to be the most correct and literal translation. But instead of preserving this uniformity in the translation of the same original word, our Common Version, in many passages in the Epistles, renders αγαπη by charity, which in some cases, from the more confined signification of that word in English, obscures or weakens the sense. In the beautiful passage, 1 Corinthians xiii., αγαπη surely implies, not merely what we usually understand by charity even in the most extensive sense which can be given to that word, as implying Christian love to all men, but it includes also love of truth, love of goodness and righteousness, love therefore of Christ and of God.

1 Corinthians viii. 1, "Knowledge puffeth up, but *love* edifieth," would connect at once with the 3rd verse, "If any man love God, the same is caused to know by him."

Colossians iii. 14, "And above all these things, put on love, which is the bond of perfectness."

1 Thessalonians iii. 6, "Timothy brought us good tidings of your faith and love."

2 Thessalonians i. 3, "The love of every one of you towards another aboundeth."

1 Timothy i. 5, "The end of the commandment is love out of a pure heart," which seems to be the same idea that is found in Romans xiii. 10, "Love is the fulfilling of the law."

Ch. ii. 15, "If they continue in faith and love."

Ch. iv. 15, "Be an example in love."

2 Timothy ii. 22, "Follow after righteousness, faith, love and peace."

Ch. iii. 10, "Thou hast fully known my long suffering, love, patience."

Titus ii. 2, "That the elder men be sound in faith, in love, in patience."

1 Peter iv. 8, "But above all things have fervent love among you; for love covereth a multitude of sins." In this passage the superiority of the older version is particularly striking, as it avoids all risk of the too common misconception that charity will atone for our sins, and shews that the meaning of the apostle is, as is well expressed in a marginal note in the old version, "As hate moveth us to reproach our brother when he offendeth us, so love hideth and pardoneth the faults which he committeth against us, though they be never so many."

Ch. v. 14, "Greet ye one another with the kiss of love."

2 Peter i. 7, "And with brotherly kindness, love."

3 John 6, "Who bear witness of thy love."

Revelation ii. 19, "I know thy works and thy love."

In all these passages, surely love is a more accurate translation of the word αγαπη than charity, which King James's translators have substituted for the more literal version of the older translators.

T. C. Holland.

MANCHESTER NEW COLLEGE.

Sir,

I shall be much obliged to you if you will give me space in your next number for a few lines on the subject of the statement inserted by the majority of the College Committee in the Christian Reformer for November. I wish simply to complete that statement by mentioning that my resignation was sent, not to the *first*, but to the *second*, meeting of the Committee; and therefore that whatever the majority might have done at the first meeting, they would have done without having received any communication directly from *me*, and without having afforded me the opportunity of making any. To the second meeting, along with my resignation, I also addressed an explanatory letter of considerable length; and this meeting it was which was equally divided, although with an apparent and, as the public has been informed, accidental majority of one vote for accepting such resignation.

On the claim made to add to that majority the names of three members who were not present at the second meeting I will make no remark, but only beg that it may be clearly understood what the majority would really be on the supposition that the claim be *allowed*. Had the three been present, all voting on that side, and had Mr. Heywood, as President of the College, been in the chair, the numbers would evidently have been *ten* to *eight*,—*not*, I submit, a "considerable majority" in so large a Committee.

G. Vance Smith.

London, Nov. 18th.

ENGLAND IN 1662.

There was but little in those days to do anybody good. The people, drunk with the orgies of the Restoration, rejoiced in the gay dissoluteness of the court. To be a bad Englishman and a worse Christian, was to be a good Protestant and a loyal subject. Sheldon governed the Church, and Clarendon the State; the Bishop having no better charity than to bring a Presbyterian preacher into contempt, and the Chancellor no better wisdom than to reduce him to beggary. While Sheldon entertained his dinner-table with caricatures of a Dissenting minister's sermon, "till," says one of his guests, "it made us all burst;" Clarendon was drawing up that Act of Uniformity, by which in one day he threw out three thousand ministers from the benefices they held. This was in 1662, and the beginning of that system of religious persecution under which, with God's blessing, the better part of the English character re-awakened, and the hardy virtues of Dissent struck root and flourished. *Edinburgh Review.*

CRITICAL NOTICES.

Poems upon Various Subjects. By J. R. Withers, Fordham, Cambridgeshire. Two vols. Wertheim and Macintosh.

These two volumes contain in their prefatory advertisements some remarkable particulars of their author. He is the son of a poor shoemaker, and was born in the village of Weston Colville, in the county of Cambridge. His native village had no British or National School, and the poverty of his parents precluded his going to other schools. His mother, however, taught him to read and write; and when a small sum of money was left her, she had her son for a short time instructed in the art of shoemaking. At twelve years of age, poor Withers left home to serve a market-gardener at Fordham. Here he had no helps to mental improvement; but happily the foundation was laid by his good mother; he felt a constant craving for books and knowledge, and by resolute self-cultivation under the most adverse circumstances acquired not merely facility in composition, but a tolerably wide acquaintance with English literature. Poetry and the poets were especially attractive to him, and his native taste led him at once to the best poets. When earning only seven shillings a-week, out of which he had to pay for his board and lodging, he bought Shakespeare in sixpenny numbers. Many long hours at night did he pore over the delightful pages which self-denial had made his own; and ill as he could bear any diminution of his little earnings, he did not regret an occasional wet day, if he could devote it to reading. He had no pleasure in the company and amusements of the peasants around him; so his youth was passed in solitude. One passage we must extract in the author's own words:

"In all my lonely musings I had bread to eat that they knew not of; from a boy I loved the trees and flowers, woods and waters, and have conversed more with them than with men. I loved all that was beautiful in nature; and if I cannot express myself as a poet, I have always felt as one. Living in a country which is flat and uninteresting, whose landscapes can only at best be styled pretty—caged and cooped up by poverty—I just peeped forth between the bars, and wondered what the distant world was like. I longed for the majestic and sublime that I had heard of—the mountains, rocks and waterfalls, made sacred to me by song of bard; and desiring to become a little more acquainted with the world, I once set out on a Quixotic journey 'to see if books and swains reported right.' I went to Lynn, and got on board a ship bound for North Shields, at which place I arrived after four days' tossing about, and suffering as most land-lubbers do when first they go to sea. But I had not properly counted the cost, as it took nearly all my little money to get there; and I was compelled to walk back, which I did in nine days. I changed my last sixpence when I was more than two hundred miles from home; then I had to meet with all the coldness, insults and rebuffs, which people who can sit down to a comfortable meal are privileged to bestow on that ancient fraternity called beggars. Although I had not spent my money in riotous living, I returned poor as the 'prodigal' and nearly as ragged: penniless and almost shoeless, footsore, weary and hungry, I finished my grand tour. But it was something to talk of; for I had been on the great deep—yes, and learned the difference between 'larboard' and 'starboard;' and I had seen some hills in Yorkshire that to me were mountains, and crossed wide, dreary moors, covered with heather and broom; so that altogether it was almost as well as going to Scotland. I had seen the coal mines at Durham, the high cliffs at

Whitby, and the ruins of the abbey there immortalized by Scott in his 'Marmion.' I sighed that I had not a few shillings more; then I could have seen 'Melrose,' perhaps by the 'pale moonlight.' But I had seen the gay company on the beach at Scarborough and at Bridlington, and filled my pockets with shells and sea-weeds; and I had crossed the Tyne and the Tees, and climbed steep hills, and descended deep dells and glens, overhung with birch and mountain-ash, where purple heather clothed the banks, and fox-gloves nodded over my head; and I had strolled along the docks at Hull, and smelt the odour of her oil and blubber; and I had steamed up the Humber and the Trent, a kind gentleman to whom I had told my tale having paid my fare to Gainsborough; and I had seen Lincoln cathedral and Boston stump, and left my tobacco-box at Fossdike bridge in lieu of twopence (which I had not), the usual charge for going over. All this I had to talk about when I reached home, and considered myself quite a traveller. * * * I looked down with pity on those whose fate it was to be 'a useless dunghill weed, and rot just where they grew.'"—Preface, Vol. II. pp. ii—v.

Returning to Fordham, Withers betook himself to shoe-mending. He married, and when his family increased upon him, he found it impossible to maintain them. Credit was offered him; but there was too much honesty and pride of the better sort to allow him to accept loans which he saw no prospect of being able to repay. He went, in 1846, with his family into the Newmarket Union workhouse. Hence he sent to a sister at Cambridge a poetical letter, so simple, yet so truly descriptive, and indicating powers and tastes so superior to those of an union pauper, that it created a warm interest in his behalf in the minds of several persons at Fordham. One short extract from these remarkable lines we must give:

> "I sometimes look up to the bit of blue sky
> High over my head, with a tear in my eye,
> Surrounded by walls that are too high to climb,
> Confined as a felon without any crime;
> Not a field, not a house, not a hedge, can I see—
> Not a plant, not a flower, not a bush nor a tree,
> Except a geranium or two that appear,
> At the governor's window, to smile even here."

Among the more able and generous friends who stepped forward to rescue the poor poet was Mrs. R. D. Fyson, of Fordham. By her assistance he has been enabled to print successively two volumes of poetry, now before us, which have been favourably received by a not small circle of subscribers. To her the first of them is dedicated; but a still better tribute is contained in some verses, from which we quote the concluding stanzas:

> "Hast thou not seen on winter's day
> The streamlet bound in icy death?
> No ripples on the surface play,
> Yet still the current flows beneath.
>
> But when its frozen fetters melt,
> It pours its infant tide along,
> And grateful for the warmth it felt,
> It warbles forth a louder song.
>
> Forbid me not the pleasing theme:
> I owe my first release to thee;
> For I was as a frozen stream,
> And thou wast as the sun to me."

There was an interval of about two years between the publication of these volumes. Both indicate true poetical feeling, and disclose a man of pure and noble sentiments, and in the later volume we see proofs of unmistakeable progress. It would of course not be difficult to point out faults. In his longer and more ambitious efforts, Mr. Withers must aim at greater concentration of thought. The true poet will often compact into his verse thoughts which in prose could not be expressed in the same space. Here and there we observe departures from grammatical exactness which transcend poetical licence. But, as a whole, and read with the recollection of the difficulties through which the author has struggled into fame, they are deserving of high praise. One short specimen from the second volume is all our space allows us to quote. It follows a tribute to the memory of a village benefactor whose closing scene was spiritually bright.

> "Oh, blest Religion! with what soothing power
> Thou cheer'st the spirit in the final hour!
> * * * *
> So the lone mariner, by tempests driven—
> Crew lost, bark shattered, and the sails all riven—
> To save the vessel tries his utmost art,
> Till finding she must sink and he depart,
> One moment lingers on the heaving deck,
> Springs to the life-boat and escapes the wreck;
> And as she founders in the yawning grave,
> He rides triumphant o'er the stormy wave,
> With rapture hails the welcome, friendly shore,
> Where rolling billows cannot reach him more."

A Sermon preached at the Bays-Hill Unitarian Chapel, Cheltenham, on Sunday, Oct. 12, 1856. By the Rev. John Gow, B.A., Minister of the Chapel.

Cheltenham was visited in the autumn by Mr. Spurgeon, whose notoriety, considerable before, has recently become *unique* by the lamentable accident, with all its strange attendant circumstances, at the Surrey Gardens. At Cheltenham, Mr. Spurgeon exhibited all his worst qualities—low slang, buffoonery, and rank theological bigotry. Some of his remarks on Unitarians and their religious system have gone the round of the newspapers, and have, we believe, in some quarters where such impressions are rare, made theological hatred look ugly. We shall not disfigure our pages by quoting or refuting his charges. In truth, we expect some good will be done in the religious world by Mr. Spurgeon's extravagances. Some men need to be taught that popularity is not the same as truth, and that a second-rate actor, possessed of a fluent tongue, a smattering of theological phrases, and a total indifference to the proprieties of the pulpit, may produce all the effect which popular orthodox orators are fond of ascribing to the attendant blessing of God's Spirit. The coarse assaults of Mr. Spurgeon, whose youthfulness and inexperience are the best apology for his violence, give to those attacked not only a right of reply, but some little sympathy on the part of the public. We hope it will prove so at Cheltenham—a town which, we imagine, needed no importation of religious intolerance from any foreign quarter. Mr. Gow preached, a few days after Mr. Spurgeon's strange exhibition,

an excellent sermon, from John iv. 22, "We know what we worship," in which he vindicated Unitarian worship by putting it in contrast with that of "orthodoxy," and shewing that it alone can stand the searching tests now being applied to all religious systems.

Mr. Gow felt that the occasion demanded outspeaking, and he has not shrunk from it; e.g.,

"Man's homage is often blind and selfish; his worship is often degrading, and his very piety becomes blasphemy. Much of the religion which covers the earth is an insult to God. Selfishness, bigotry, inhumanity, uncharitableness, exist and flourish under the name of the purest and holiest of religions —the religion of Christ. At this moment, the noisiest and apparently most successful sects of Christianity are a painful spectacle to good and thoughtful men; they are a scandal to the very name of religion, a stumbling-block and an argument for the infidel."—P. 4.

The Stranger's Hand-book to Chester and its Environs, containing a short Sketch of its History and Antiquities, &c. By Thomas Hughes. 8vo. Pp. 132. London—John Russell Smith. 1856.

This is a very useful and withal very amusing Hand-book of the most curious of our ancient cities. It is profusely and spiritedly illustrated, and is still cheap. If the style were cropped of some of its redundancies, and the author had made himself better versed in the history of architecture, we should be disposed to speak of this work as one of the best Guide-books we possess. Its author is a not unfrequent and always useful contributor to "Notes and Queries." Mr. Hughes fixes the locality of an ancient hostelry, the scene of an interesting anecdote, as the identical house in *Mercer's Row*, Bridge Street, now occupied by Mr. Brittain. The date of the story is 1558.

"Dr. Henry Cole, Dean of St. Paul's, was charged by Queen Mary with a commission to the Council of Ireland, which had for its object the persecution of the Irish Protestants. The Doctor stopped one night here on his way to Dublin, and put up at the *Blue Posts*, then kept by a Mrs. Mottershead. In this house he was visited by the Mayor, to whom in the course of conversation he related his errand; in confirmation of which he took from his cloak-bag a leather box, exclaiming, in a tone of exultation, 'Here is what will lash the heretics of Ireland!' This announcement was caught by the landlady, who had a brother in Dublin; and while the Commissioner was escorting his worship down stairs, the good woman, prompted by an affectionate regard for the safety of her brother, opened the box, took out the commission, and placed in lieu thereof a pack of cards, with the *knave of clubs* uppermost! This the Doctor carefully packed up without suspecting the transformation; nor was the deception discovered till his arrival in the presence of the Lord Deputy and Privy Council at the castle of Dublin. The surprise of the whole assembly, on opening the supposed commission, may be more easily imagined than described. The Doctor, in short, was immediately sent back for a more satisfactory authority; but before he could return to Ireland, Queen Mary had breathed her last. It should be added, that the ingenuity and affectionate zeal of the landlady was rewarded by Elizabeth with a pension of £40 a-year." P. 66.

INTELLIGENCE.

MINISTERS' BENEVOLENT SOCIETY.

The fourth anniversary of this Society was held at Birmingham, on Wednesday, October 29th, in the spacious vestry of the New meeting. The members were again gratified by the presence of Mr. Mark Philips, who, as President, took the chair. He was supported by Mr. A. Kenrick, Mr. T. Kenrick, Mr. Mott, Mr. Martin, Dr. Russell, Mr. Russell, Mr. Brooke Smith and Mr. Thornton; also by Rev. Samuel Bache, Rev. W. Bowen, Rev. T. Bowring (late of Nantwich), Rev. C. Clarke, Rev. R. E. Dunne, Rev. S. Hunter and Rev. D. D. Jeremy.

The report of the Directors was presented by Mr. Russell. We are enabled to give this document entire, and it contains all that it is necessary to state as to the progress of the Society, which is perfectly satisfactory, and promises to realize the benevolent intentions of its founders.

The Directors of the Ministers' Benevolent Society have great pleasure in reporting to the Annual General Meeting the very satisfactory progress of the Society during the past year.

Already another of its beneficiary Members, the late Rev. John Layhe, of Manchester, having been removed by death, a new demand has been made upon its funds, for the relief, namely, of his three orphan children; while the claims of the widow of the late Rev. J. G. Brooks have again been duly answered; the grant in each instance being of an adequate amount. The peculiar destitution of the orphan children of Mr. Layhe, as reported to the Board by the Rev. William Gaskell, of Manchester, appeared moreover to the Directors to require that an immediate donation should be sent for their relief, in accordance with the provisions of Rule XXVIII.; and a grant of £10 was voted accordingly, prior to the grant made at the Quarterly Meeting which immediately followed the application on their behalf, and altogether independent of it.

During the past year, four of the beneficiary Members have withdrawn from the Society, and the connection of another such Member has ceased in accordance with the provisions of Rule VII. Three new Members have been admitted during the year, and the application of a fourth is still before the Board.

You will be gratified to learn from the Treasurer's Report, that the capital of the Society already amounts to nearly £5000; and that during the past year donations have been received to the amount of £117. The Directors, however, desire to urge upon their friends the great importance of still augmenting the funds of the Institution in these earliest years of its operation. It is only now, while the claims are comparatively few, that the capital of the Society can be expected to accumulate; yet a large and progressive accumulation will manifestly be required to meet the progressive increase in the number of claimants which succeeding years must bring. The favourable state of the funds at the present time and for several years to come, must not tempt the friends of the Institution to relax their efforts. There will still be as much need as ever of *Legacies* and *Congregational Collections*; and the importance of maintaining and extending the list of Annual Subscribers, on whose contributions the efficiency of the Institution for the benevolent purposes which it contemplates mainly depends, must be still ever borne in mind by its earnest and liberal supporters.

During the past year, your Society has sustained a serious loss by the lamented death of the late Robert Scott, Esq., of Stourbridge; a gentleman who took a very warm and active interest in the original formation of this Benevolent Society, and supported it not only by a handsome donation, but by the subscription of £5 a year to its funds. The successive removals of friends at once so able and so generous, year after year, must be regarded as affording an additional reason for earnest and persevering effort to place the interests of this Institution, as speedily as possible, on a reliable and satisfactory foundation.

The Directors regret that no results appear in the Treasurer's Report as having been obtained by any Deputation during the year to which it belongs. They have, however, the satisfaction of knowing that the report of a Deputation to Dukinfield will be immediately presented to you, of an exceedingly gratifying character. They have reason to anticipate, during the coming year, a considerable increase to the reliable resources of the Society from similar Deputations; such having been arranged with the kind concurrence of friends in other localities, but postponed until the ensuing year for the greater convenience of the congregations with which they are connected.

In conclusion, the Directors congratulate

you on the present state and prospects of the Society, and earnestly renew their recommendation of its claims to the benevolent consideration of the Unitarian public.

Report of Deputation.

In fulfilment of an arrangement made with the Rev. Robert Brook Aspland, the Unitarian Minister of Dukinfield, I visited that place as a Deputation from the Ministers' Benevolent Society; and on the morning of Sunday, the 19th of October, preached in his Chapel—the Old Chapel, in recommendation of its claims: after which a Congregational Collection was made, which, notwithstanding the absence from home of some of the wealthier members and their families, amounted to more than £14. On the following day, I was introduced by our excellent friend to several individuals of his Congregation, and had the pleasure of thus obtaining an addition of *seven* to our Annual Subscribers. I had also the pleasure of receiving, through the same friend, a Donation of £10. 10*s.*; making the total increase accruing from my visit nearly £25, in addition to the £7. 7*s.* Annual Subscriptions already mentioned.

To say nothing whatever of the kindness and hospitality which I personally enjoyed, I must be permitted to record my grateful sense of obligation, as the representative of this Society, to the Rev. Robert Brook Aspland, for the efficient arrangements which he had made for my reception, and for his active and generous co-operation in all my efforts; for which the members of this Society will doubtless feel with me that their warmest acknowledgments are due. The benevolent purposes of the Society cannot fail of being satisfactorily accomplished, should those who may be hereafter deputed to make appeals in its favour be received and welcomed in the same generous spirit, and with the same active and zealous exertions in their support.

SAMUEL BACHE.

Edgbaston, 24th October, 1856.

Resolutions were spoken to by gentlemen present, and unanimously adopted by the meeting, accepting and confirming the reports of the Secretary, the Directors and of Mr. Bache. Votes of grateful acknowledgment were passed for services rendered by the officers of the Society during the past year, and by the Dukinfield congregation and their minister. The President was re-elected. The Rev. Benjamin Carpenter and Rev. W. M'Kean were appointed Directors in the place of two retiring clerical Directors. The only other new Director appointed was Mr. Charles Clifford. At the close of the proceedings, a very cordial vote of thanks was passed to Mr. Mark Philips for his various services as President and a warm friend of the Institution.

DUKINFIELD.

Lectures on the following subjects are in the course of being delivered in the Old Chapel, Dukinfield, on the Sunday Evenings named.

October 5th—Rev. R. B. Aspland, M.A.—The Rise of Protestant Dissent in Dukinfield, illustrated by the life of the Rev. Samuel Angier.

October 12th—Rev. Charles Beard, B.A.—The Nature and Object of Christian Worship.

October 19th—Rev. Samuel Bache (of Birmingham)—The Letter and Spirit of Holy Scripture.

October 26th—Rev. R. B. Aspland, M.A.—Michael Servetus, a worshiper of the One true God, burnt at Geneva, Oct. 27th, 1553.

November 2nd—Rev. R. B. Aspland, M.A.—The Pilgrim Fathers in England and Holland.

November 9th—Rev. R. B. Aspland, M.A.—The Pilgrim Fathers in America. (The Anniversary of their first sight of the American coast.)

November 16th—Rev. William Gaskell, M.A.—Unitarian Christianity vindicated.

November 23rd—Rev. J. Panton Ham—Christ's Intercession on the Cross—an Unitarian argument.

November 30th—Rev. R. B. Aspland, M.A.—Life of John Biddle, the Father of English Unitarianism.

December 7th—Rev. R. B. Aspland, M.A.—Christ one with God.

December 14th—Rev. R. B. Aspland, M.A.—John Milton, a Nonconformist and Unitarian.

December 21st—Rev. R. B. Aspland, M.A.—Religious Sincerity, illustrated in the Life of Theophilus Lindsey, born in Cheshire, 1723.

December 28th—Rev. R. B. Aspland, M.A.—Unitarian Christianity, illustrated by the life and writings of the late Dr. Channing.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The half-yearly meeting was postponed a fortnight later than the time fixed upon for holding it, in conse-

quence of the illness of the Rev. John Ragland, and it was then held at Chowbent on the 16th of October. Though the weather was unfavourable, considerable numbers attended from Monton, Bury and Bolton, and the following ministers—Revds. M. C. Frankland, J. S. Gilbert, J. Wright, W. Probert, T. C. Poynting, W. Smith, J. Davis and F. Baker. The latter gentleman introduced the religious services. Mr. Gilbert, of Rivington, delivered a clear and admirable sermon from 2 Thess. iii. 18, "The grace of our Lord Jesus Christ be with you all. Amen." The preacher opened his discourse with some remarks upon the deadening influence of familiarity and custom. The words of the text, he said, were no barren and thoughtless form. They had once, and should have always, a meaning. The reference was to Christianity as a divine repository of religious truths and influences. Christianity is God's "grace" as embodied in the teachings and life of Christ; not God's grace exclusively but emphatically—his chiefest means of benefiting men most effectually, i. e. spiritually, by bringing them into his fellowship and service. There is a special appropriateness in the Christian minister's closing his public instructions with such invocation. It sums up in a pregnant phrase his single aim in his official labours. It expresses his conviction of the divine origin and beneficent power of Christianity. After adverting to the scepticism which was abroad as imposing the necessity of still vindicating Christianity occasionally by a set "apology," the preacher proceeded to his argument, which was to shew that Christianity is entitled to the designation given it—is of worth to men in relation, 1st, to their duties; 2nd, to their sins; 3rd, to their sorrows; and 4th, to their hopes of a future life. The adaptation of Christianity to the actual nature and wants of men was dwelt upon, not as in itself demonstrative of the truth and divinity of Christianity, but as affording a strong presumption in its favour. To use the preacher's own words, "It puts Christianity fairly in court, and entitles its pretensions to a thoughtful hearing." The discourse concluded with an earnest appeal to the sceptical rejector of Christianity.

After the party which assembled in the school-rooms had partaken of tea, the Rev. M. C. Frankland presided over the meeting, and in a clear and succinct manner described the objects and advantages of the Association. Many gentlemen were called up in succession to speak upon topics connected with the religious and social position of the body, and the proceedings appeared to give general satisfaction and to excite much interest. In the course of the evening, a conversation sprung up among the ministers in reference to the new arrangements about to be made for carrying out the provisions of the Marriage Act of last session, and the Secretary announced that the General-Registrar had decided that where chapels were rebuilt on the old site, as at Bolton, it would not be required to renew the licence.

Regrets were expressed for the absence of several ministers in the district from ill health, combined with good wishes for their recovery. The ensuing meeting in the spring was fixed to be held at Hindley on the last Thursday in April, when the services would devolve upon Rev. F. Baker and Rev. F. Knowles.

MARRIAGES.

Sept. 18, at Acton, near London, ARTHUR JEVONS, Esq., of Liverpool, to CATHERINE, daughter of John DAWSON, Esq., Berrymead Priory, Middlesex.

Oct. 11, at Little Portland-Street chapel, by Rev. Edward Tagart, Mr. JOHN UNDERWOOD JOSSLYN, of Pulham Terrace, Chelsea, to ELIZA, daughter of Rev. William DOUBELL, of the same place.

Oct. 23, at the Presbyterian meeting-house, Cork, by Rev. William Whitelegge, FRANCIS WM. ALLMAN, Esq., to SUSAN ANN, only child of Richard DOWDEN, Esq.

Oct. 26, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JAS. HAYES, of Preston, to ELIZABETH, daughter of Mr. John HILL, of Bolton.

Oct. 28, at Little Portland-Street chapel, by Rev. Thomas Madge, WILLIAM DARNING HOLT, Esq., eldest son of George Holt, Esq., of Liverpool, to FRANCES JANE, only daughter of J. M. NEEDHAM, Esq., Gloucester Square, London.

Oct. 29, at Christchurch chapel, Bridgwater, by Rev. Russell Lant Carpenter, B.A., of Halifax, ABRAHAM KING, Esq., M.D., to ANNE PARSONS, youngest daughter of William BROWNE, Esq., both of Bridgwater.

OBITUARY.

Sept. 10, at Calcutta, aged 31 years, Lieut. Henry Montgomery, of the Bengal Artillery and Civil Service, son of the Rev. Dr. Montgomery, of Dunmurry, county Antrim.

Oct. 10, at Bath, aged 66, John Wood, Esq. He was the eldest son of the late Ottiwell Wood, Esq., of Liverpool, so well known for his attachment to Unitarian Christianity and to liberal politics. He was born Nov. 4, 1789, in Manchester, where his father then resided, and was baptized at the chapel in Cross Street, in that town. He was, if we mistake not, a pupil of the late Dr. Shepherd, at Gateacre, a man whom he always held in affectionate veneration, not only as his own and his father's friend, but as the friend of human freedom and improvement. On quitting school, he proceeded, in the autumn of 1806, to the University of Glasgow. One of his companions and contemporaries there was Mr. John Kenrick. Like his companion, he was at that time destined for the Christian ministry, and amongst the Unitarians. It is due to biographical truth to record that at this period of his life he did not shew remarkable aptitude for the studies of the University, nor did he give promise of that remarkable practical talent by which he was subsequently distinguished. Mr. Wood's history shews that the absence of academical distinction is no certain proof of the want of mental power. He soon discovered that his vocation was not to the ministry, and went into business; but it was not till after several trials that he hit upon his true line. His first essay was in the counting-house of Messrs. William and Edgar Corrie, of Liverpool. He afterwards engaged in business with a firm of which he was the leading member. Partly from dislike to the inevitable risks of commerce, and partly from regard to his health, he soon withdrew altogether from business and entered on the study of the law. For this profession he was peculiarly fitted by his natural endowments, as well as his general acquirements. At the general election in 1826, he offered himself as a candidate for the representation of Preston. The other candidates were Lord Stanley (now Lord Derby), Captain Barrie, R.N., who was put forward in the interest of the Government of the day, and Mr. Cobbett. This contest was one of the most memorable that took place at that general election. It was characterized by great party excitement, and by the enormous expenditure of the candidates. It lasted through the whole of the fourteen days then allowed by law, and Lord Stanley and Mr. Wood were returned. This event gave a new direction to Mr. Wood's habits and business engagements. In the branches of the law to which his election necessarily confined him, he enjoyed a constantly increasing reputation. As a tribute of respect and confidence, he was appointed Recorder of York. In Parliament, Mr. Wood soon occupied a large share of public attention. He was justly regarded as one of the most able and useful of that small but increasing section of the House of Commons which applied itself to checking and exposing the abuses, then notoriously prevalent, in the administration of public affairs, as well as in endeavouring to abrogate the many existing laws which, whatever might have been their origin, had become, by change of circumstances, unjust in their objects and operation. His conduct in promoting these purposes was invariably marked by so much discretion, sound judgment and practical good sense, as gave him great influence both with his party in Parliament and with the country at large. After the passing of the Reform Bill, Mr. Wood was solicited by Lord Grey to take office, as it was thought that his services would be important in introducing the changes which, with a view to improvement and economy, in the revenue departments of the State, were then contemplated. He yielded to this application, and for nearly a quarter of a century has had the control, as Chairman of several consolidated departments, of all the arrangements, necessarily complicated and various, for collecting more than 40 millions a year. For this long and eventful term he has discharged the difficult duties of his situation with the highest credit to himself, with the full confidence and respect of all the different administrations that have existed, and with the esteem of the public.

About 1827 or 1828, Mr. Wood married the daughter of the Rev. James Serjeantson, of Kirkby Knowle, and has left two daughters.

Oct. 28, Alice, widow of the late Jonathan Taylor, of Mill Hill, Tonge, near Middleton, in the 62nd year of her age.

October 30, in the 83rd year of his age, STEPHEN FREEMAN, Esq., of Ryton-upon-Dunsmore, near Coventry.

Mr. Freeman was in many respects a most remarkable man.

He was a man upon whose moral character the most entire dependence could be placed. Spotless integrity, which reached to the honour as well as the honesty of all that is true and right, distinguished his universal conduct. He lived as it were in an atmosphere of purity and virtue. A mean thought never seemed to enter his heart, and his course of action was an exemplification of the chivalry of goodness. Not only where material interests were concerned, but no less in matters of opinion and spiritual obligation, it was the normal rule of his life to discharge the responsibility he owed to his own conviction and feeling.

No one could in the slightest degree become acquainted with him without acknowledging that he was a perfect gentleman. His appearance and manner were strikingly those of a gentleman, and he was a gentleman down to his inmost soul. He had in quite an unusual degree the delicacy of feeling belonging to that character, and such delicacy was equally exercised by him in all the relations he sustained, and towards persons of all ranks.

He possessed the intellectual cultivation appropriate to the highest class of gentleman. He was a scholar of no ordinary attainment; being acquainted with literature in all its forms, and constantly employed in adding to his stores of knowledge in every department. Languages, history, science, theology, poetry, fiction —he laid all under contribution with a master's hand.

His taste was equal to his information. There is no Art by which life can be adorned that he did not appreciate with an exquisite perception of its beauty; and his fine organization supplied to him the pleasure occasioned by Painting and Music, with extraordinary zest.

Perhaps there was nothing more distinctive of his character than the singular union of strength of purpose and kindness of disposition which it displayed. A more determined and tenacious man, in any matter upon which he set his heart, could not be met with, and very seldom can there be seen a benevolence so tender and compassionate as his. He had a lion's courage and a woman's love. There was no extent of physical pain which he could not calmly endure—and he was tried in that respect as very few have been tried—nor was there any appeal that could be made to his sympathies which did not impress them as does the seal the wax.

It naturally followed from what has just been said, that in Religion, in Politics, and in the common affairs of Life, that phase of good which immediately related to the social welfare of mankind, was especially and most strongly attractive to him.

Thus he lived a life which made him the centre of blessing to all who came within his influence. He was loved and honoured as he deserved, but he fully repaid the debt by the benefits he conferred. To look back and try to imagine how much good he did throughout his lengthened day—doing good as he was from the beginning to the close of that day—is to recognize in the creature the image of the Creator, and to hail with gratitude that divine appointment by which a man may be a perpetual fountain of living and life-giving service to all the interests of humanity.

He has gone home to join "the general assembly and church of the first-born whose names are written in heaven." If there be a place where the true and good are gathered together under their Father's eternal love, there is he.

How pitiful seems the dogmatism which tells us, that Unitarian views of Christianity avail not to the experience of salvation here, or the assurance of glory hereafter, when it is brought into contact with such a character as that of the individual now under our notice! As to this life, there was, in his case, that perfect love which casts out all shadow of fear; and as to the life to come, there was no more doubt of its blessed results, than there was of the blessing which shed its sunshine upon his mortal path.

Mr. Freeman was one of the last of a generation. There are but few of his age remaining. He belonged, moreover, not only to a generation just departing in respect of time, but also to a generation to which certain strongly-marked moral characteristics attached, and which with him almost ceases to be. He was a steady Nonconformist of the old English Presbyterian type, who had been bred up in the philosophy and theology of Dr. Priestley's school. This kind of man—emulous of the cultivation of the Established Church, though divided in principle from it—distinguished by strictness of integrity no less than by suspicion of enthusiasm—democratic in opinion, but aristocratic in feeling—deeply Christian and yet strongly rationalistic—to whom Religion presented itself in the accurate forms

of Science, and by whom Science was honoured with the worship of Religion—is dying out from among us. May God grant that, whatever becomes of its intellectual peculiarities, those higher peculiarities attaching to the class—its exact truthfulness, its honesty of profession, its unswerving fidelity—may not die out too!

Γ.

Nov. 1, at Bowden, Cheshire, to which place he had latterly retired, the Rev. Arthur Dean, in his 69th year. His remains were interred in the yard of the Unitarian chapel, Stand, Lancashire, where, on the 18th of December, 1831, he preached his farewell sermon after a ministry of twenty years.

Nov. 5, at Fishbourne, near Chichester, aged 38, Mrs. Stroud, wife of Mr. Stroud, coach-builder, in that city. The Rev. J. Fullagar delivered a discourse on the 16th, in reference to this event, founded on Psalm xc. 12; and after illustrating the text generally, and shewing the importance of applying our hearts unto wisdom, he concluded his remarks as follows:

"This duty is most strikingly apparent when valuable and useful lives are withdrawn from us. Indeed, the frailty and uncertainty of life is such, the youngest capable of reflection ought duly to consider it, with a view properly to discharge its obligations, and to prepare themselves for the awful change which by death is passed upon all.

"Even *they* have no certain tenure; and hence it has been very much the practice of Christian ministers not to let death make inroads into their congregations without calling attention to the event, so as to impress the minds of all with a deep and practical sense of the importance of being prepared to meet our God. Hence it has seemed desirable to dwell on the *virtues* of the removed, and to consider how far such virtues contributed either to render them pleasant in their lives, or to prepare them for bearing the last dread conflict with dignity and composure—nay, even with a smile of joy. By some these discourses have been decried as mere vehicles of panegyric, and certain of them may not be easily acquitted of bearing somewhat of that character. But when we reflect how few really pay attention to religious duties, how wanting in seriousness are the young, and how willingly and eagerly immersed both in the pleasures and business of life are the matured in years,—how often the public acknowledgment of the goodness of that Being on whom we are dependent for life and breath and all things is superseded or neglected for trifles which do not keep our feet from places of amusement or from the banquet of festivity,—it seems a *pulpit duty* to point out, for the benefit of survivors, how those managed to fight the good fight of Christian faith and consistency, whom now, alas! we can embrace no more, but on whom memory reflects with pleasure, as having endured to the end in a devotional course, and in a humble but earnest endeavour to approve themselves to their risen Lord.

"If there is any force in these remarks, I feel I should be wanting in duty did I suffer the removal of our fellow-worshiper who has lately been taken from us, to pass by without remark; for while I would not willingly improperly reflect on the conduct of those who may regard what she thought duty, differently from what she did, I so entirely coincided with her in opinion as to what Christian duty really is, I would that my young friends might readily imbibe her religious principles, that in the discharge of family duties, should they be called to these, they 'may command their children and their household after them to keep with undeviating constancy the way of the Lord,' so as ultimately to obtain the reward of everlasting life.

"Perhaps the interest I felt for the deceased arose much from, or at least was deepened by, the circumstance that first introduced me to her notice. The clergyman of her parish had reproved her for intending that I should baptize her infant. This was mentioned to me, and I asked permission, which was readily granted, to address him on what appeared to me his egregious misrepresentation of Christian baptism.* This led her to state

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* See a Correspondence between the Rev. J. Fullagar, Minister of the Unitarian Chapel, Chichester, and the Rev. George Ranking, Minister of the Parish of St. Pancras, in that City.—This correspondence gave rise to the following Case and Opinion, which may be interesting to some readers.

Case.

Unitarians in the parish of A., and we believe universally, are baptized in the name of Jesus of Nazareth only. Your opinion is requested on behalf of a clergyman of the Church of England, the incumbent of A., whether he can be compelled, and if so by what means, to read the Burial Service of the Church of England over those or any persons baptized in other form of words than that recognized by the Church, viz. "in the name

to me a few difficulties that had occurred to her in reading the Scriptures. I found her mind unshackled, inquiring and devotional, entering warmly into Unitarian views of Christianity, which, as the adoption of them exposed her to some censure, she uniformly modestly but ably defended. Though engrossed with the cares of a rapidly-increasing family, she so managed her time, that the discharge of her duties to it did not prevent her regular attendance in this house of prayer; and sorely did she regret when personal or family illness prevented her attendance at her Master's ordinance. Nothing but this could keep her from it. The holy spirit thus cherished, enabled her with great equanimity to bear the trials attendant on a prematurely enfeebled constitution. She was long aware that her life hung by a thread; her descent to the tomb was peaceful; its gloom, its terrors fled before her faith; for, with reverent affection towards her risen Lord, she felt with the pious Watts,

Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

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of the Father, and of the Son, and of the Holy Ghost."

Opinion.

I have no doubt that a person baptized "in the name of Jesus of Nazareth only," is to be considered "unbaptized." This may be collected from the judgment of Sir John Nicholl in "Kemp *v.* Wicks, and also from the judgment of Sir Herbert Jenner in the late case of Martin *v.* Escott. In the latter case, at page 240, edition published by Dr. Curteis, the following passage occurs: "It is admitted on all hands, that no baptism is valid unless the matter and the form of words prescribed at the institution of the Sacrament are observed and used—that is, that the child shall be immersed in or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost."

I am of opinion, therefore, not only that a clergyman of the Church of England cannot be compelled to read the Burial Service over a person baptized "in the name of Jesus of Nazareth only," but, to use the words of Sir John Nicholl in Kemp *v.* Wicks, that it is not matter of option—it is not matter of expediency and benevolence, whether a clergyman shall administer the Burial Service or shall refuse it; for the Rubric, confirmed by Stat. 13 and 14 Car. II., expressly enjoins him not to perform the office in the specified cases.

It is assumed in the Case that Unitarians universally are baptized in the "name of Jesus of Nazareth only." I think it right to mention that, in a Case lately before me, it was stated that there were two forms of baptism made use of by the Unitarians—in one of which the words used were, "I baptize thee in the name of the Lord Jesus Christ." In the other, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." I should therefore recommend that measures should be taken to ascertain correctly, and in a manner capable of proof hereafter, should it be necessary, what precise form of words was made use of, in the case of any particular person brought for interment.

(Signed) HERBERT JENNER.
Doctors Commons, Nov. 5, 1841.

Nov. 7, at Lenton, near Nottingham, Mr. FRANCIS EAMES, aged 43 years.

The friend whose loss we deeply deplore was educated among the Calvinistic Baptists, with whom his family and connections are still associated. But after full consideration and serious inquiry, he embraced Unitarian views of the gospel, and became an active and valuable member of the High-Pavement congregation. Endowed with an excellent judgment and a well-balanced mind, this important change in his religious views, made in the maturity of his powers, was followed by none of those sudden fluctuations and extremes of opinion which but too often accompany it. He was called to make many painful sacrifices of the affections, but he shewed himself well prepared to make them at the call of duty, and to follow his Saviour through evil report as well as good report, for "he knew in whom he believed." He was cheered and supported under these and all his other trials by the ennobling and expanding views of the gospel which he had embraced, and which he cherished unto the end. His many excellent qualities of mind and heart quickly gained him the esteem and confidence of his fellow-worshipers. He was ever ready to contribute his active and liberal assistance in promoting the welfare of his religious society and its various institutions. He became a valuable teacher in the Sunday-school, took his part in its religious services in the school-room on the morning of the Lord's-day, and, at the request of the present writer, occasionally gave valuable assistance by conducting the worship of several neighbouring congregations, and always to their great satisfaction.

But in the midst of this career of active

usefulness and Christian duty, and with every reasonable prospect of its long continuance, he was taken from us and laid aside, by a wise, doubtless, but inscrutable Providence. But in this hour of severe trial his faith and patience did not fail. Not a murmur ever escaped his lips, though the fair face of Nature's works was darkened to his view, and the countenances of those dearest to him he was destined never more to behold. His Christian principles supported him to the last: he expressed his thankfulness to God continually that, though severely afflicted, he was yet free from pain, and that he was surrounded by so many blessings. The happy frame of his mind was apparent by some pious exclamation, or by his ready assent to some devout sentiment or prayer from those around him. At length he breathed out his soul unto God and rested from his labours. He was interred in the Cemetery near the town, followed by a multitude of sincere mourners, who had known and respected him in the various relations of life, public and private. He has left a widow and three young children to lament their irreparable loss.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

Nov. 9, at Honiton, aged 81, Mrs. Murch.

The obituary notice which merely tends to gratify private affection is scarcely justifiable. Only so far as the subject of it was connected with the church and the world are the public interested. Mrs. Murch belonged originally to the family of Burnards at Colyton, in Devonshire, some of those good old middle-class religious Nonconformists who, from the time of the Ejected Ministers, formed the strength of the English Presbyterian Church. The ministry of the Rev. Joseph Cornish, who through more than fifty years was the faithful shepherd of the little flock at Colyton, fostered the principles so dear to the heroes and martyrs of 1692. And rarely has the great practical result of those principles,—strength of character,—been more strikingly exemplified than in the late Mrs. Murch. Placed, soon after her marriage and settlement at Honiton, in circumstances of difficulty,—called upon to guide, instruct and care for *two* families,—she was yet never deficient in the requisite vigour and energy. It was probably in after life, when longer trials had had their chastening influence, that the sweeter qualities of the Christian character were most plainly seen. And beautiful was it, as, advancing into extreme old age, whether joy or sorrow prevailed in her circle, to see her mind as vigorous and her sympathies as fresh as they could possibly have been in early life. Well may it be said of this venerable and excellent woman, that her children and children's children rose up and called her "Blessed." Even absence and distance had no effect in lessening her interest in all that concerned them; and they, on their part, felt that the longer she was spared to them, the more precious were her example, her counsel and her love. Nor let it be forgotten that amidst family and business cares, through long years when the world had heavy claims upon her, she failed not to cultivate refined and elevating tastes. Happily, the severe illnesses by which she had been occasionally tried for some years, were succeeded before the great change by comparative ease and comfort. Almost to the very last she was allowed much of the social intercourse she loved; so that when the blow came, those around her felt how mercifully it had been dealt. In the beautiful cemetery of the old church at Honiton, just as the sun was sinking beneath the distant hills, her sons placed her remains in the grave where, three years before, in sight of the same golden clouds, they had left those of their beloved father. To that quiet spot, brightened by Nature's sweetest smiles, many a mind will often turn with cheerful faith and earnest hope. There, the associations of youth will be revived and its highest aspirations rekindled. And if one article of the creed of Christendom will be prized more highly than another, it will be that a time is coming when we shall *all* be changed, the corruptible putting on incorruption, and the mortal lost in immortality.

Nov. 9, at Honiton, Sarah, the beloved wife of Mr. Matthew Murch, aged 57.

Nov. 10, at Tavistock, Gilbert Northey, Esq., in his 71st year, a member of the Abbey chapel.

Nov. 14, after a short but severe illness, which she bore with fortitude and meekness, at the residence of her parents, in Bristol, Eliza Jane, only daughter of John Shearman, Domestic Missionary. Beloved by a large circle of the poor associated with the Lewin's-Mead Mission, she fell asleep in the arms of "the Good Shepherd."

Nov. 21, at Dukinfield, aged 57, Mr. JOHN WHITTAKER. This kind-hearted man was honourably connected with the Sunday-school belonging to the Old chapel, Dukinfield, from a very early period after its establishment in 1800, until the day of his death; first as a scholar under the late Rev. James Hawkes, the founder of the school; afterwards as a teacher, and for the last thirty-one years as one of its superintendents or directors. A more earnest and devoted friend to a Sunday-school never lived. The school occupied large portions of his time every Sunday, and, it may be safely said, was never during his waking hours long absent from his thoughts. He felt that he had himself largely benefited by the Sunday-school, and, in the spirit of the good man at whose feet he had sat, he resolved that he would try to benefit others. Without much learning or what would be regarded as refinement, he possessed a good understanding, and held with a firm grasp the truths which he adopted. He was an earnest believer in Christianity, and the form of Christianity which he deliberately adopted was Unitarianism. In it he found everything to convince his reason and gratify his affections. Firm, however, as he was in his Unitarian convictions, he was no bigot. No man more frequently amongst his neighbours was to be seen in other houses of prayer, to assist some charity, or to mark his respect for some departed "orthodox" neighbour. He had qualities which peculiarly fitted him to be a leader in the councils and direction of the school to which he devoted the best energies of his life. There was a natural enthusiasm in his character which gave him an ascendancy even over persons more versed in learning than himself. He had a warmth of heart and tenderness of feeling which won its way to the affection of scholars, their parents, and all with whom he had intercourse. His piety was both ardent and rational, and he was enabled to conduct the devotional services of the school impressively and well. Of psalmody he was passionately fond; and no one who has seen and heard him, surrounded by four hundred scholars, lead off the "Old Hundred," "Warrington," "Westminster," or any of the tunes most accepted in the north-west of England, will soon forget the animating sight and sound. His love of his work as a Sunday-school teacher grew with his years. However wearied he might be with his week-day labours (he was the village shoemaker), which were generally protracted to the very edge of the Sabbath, he was always fresh and eager for his duties when the hour for assembling the school came. He had a word of kindness and encouragement for every one. The tenderness of his feelings was especially apparent when cases of ill conduct led to the suspension or dismissal of scholars; he would hope where others despaired; and frequently and successfully pleaded for the young offender about to be turned out of the school, especially if (as was often the case) he were an orphan.

Mr. Whittaker's friends had observed with regret that during the last two or three years his frame was somewhat wasting. But no serious apprehensions of the coming change were felt, especially when it was seen that he went through the laborious duties of the school with all his accustomed energy, and that afterwards he would walk miles to help the collection for some charity, or to visit a sick friend. On the very Sunday which preceded his death, he went through the morning school duties with scarcely less energy than usual, in the afternoon visited some relations at a neighbouring village, and returned in the evening to hear at the Old chapel a lecture in defence of Unitarianism by the Rev. William Gaskell. At the close of that interesting service, Mr. Whittaker's voice was heard by his fellow-worshipers in all its accustomed strength. They little thought that it was to be heard there no more. Early in the week erysipelas attacked him, and almost before his friends thought of his being in danger, mortification set in, and it was clear to himself, as to those around him, that his hours were numbered. He passed the brief interval of life in the performance of parental and devotional duties. His heart was not for a moment cast down. He spoke with glowing faith of his trust in God and His great goodness to him. He gave minute directions for his funeral. He prayed with great earnestness for his family, his neighbours, his minister; and having given his blessing to all around him, expired, half uttering some wish in respect to "the school." The sudden death in the midst of such Christian labours of this amiable man, created throughout the village an impression of profound grief. The "school" on the Sunday before his funeral was a house of mourning—director, teachers and scholars, all in tears. On the Sunday evening after his burial, his pastor put aside an announced lecture, and improved the sad event by preaching from Isaiah xl. 6—8, the text having been selected in his last hour by the deceased himself.

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